

לשון "the scourge of the tongue" (in German by a like figure, *Stafeln*). Pro. 10:31, לשון תהפכות "a perverse tongue," i. e. deceitful; 17:29. Meton. —(a) for *speech*, Job 15:5, לשון ערבים "crafty speeches;" Prov. 16:1. —(b) for *idiom* (German *Sprache*). Dan. 1:4, לשון כשדים "the tongue of the Chaldeans." Genesis 10:5, איש לשונו "every one according to his tongue," and even—(c) a *nation, a people*, which used a peculiar language. Isaiah 66:18, כל הלשונות "all nations and tongues" (see Chald. לשון). It is applied—

(2) to inanimate things which resemble tongues—  
(a) לשון זהב a tongue of gold, i. e. a bar of gold, Josh. 7:21, 24. Vulg. *regula aurea*. —(b) לשון אש a flame of fire, so called from having some resemblance to a tongue, and seeming to lap like one, see להב, להט, להב (Æn. ii. 684), compare ὁ ἄσπετος πύρος, Act. 2:3; Arabic لسان النار; Persian زبان آتش *zuboni atesh*, Isa. 5:24. —(c) לשון הים Josh. 15:5; 18:19; Isaiah 11:15, and simply לשון Josh. 15:2, a bay of the sea (comp. Germ. *Erbsunge*); in the Arabian geographers لسان البحر.

לשון an unused root, perhaps if it be Phœnicio-Shemitic, i. q. שון; but used intrans. to throw oneself down. Hence—""]

לשכה f. i. q. לשכה (where see as to its origin [In Thes. suggested to be from לשך]), pl. לשכות constr. לשכות, a chamber, a cell, especially used of the cells of the temple, 1 Ch. 9:26; Eze. 40:17, 45; 42:1, seq.; Neh. 10:38, seq. Once, 1 Sa. 9:22, used of a dining room; and Jer. 36:12, of the room of the royal scribe in the royal palace. [See Thes.]

לשם a root of doubtful power. Arab. لسم to break, e. g. stones with the feet. ["Arab. لسم to taste, properly to lick."]

לשם m.—(1) a kind of precious stone, Exod. 28:19; 39:12. LXX. λιγύριον. Vulgate *ligurius*, Germ. *Opal*.

(2) Josh. 19:47, a town, otherwise called לזי and לז.

לשון unused in Kal. ["But apparently signifying TO LAP, like the cognate words, لَسَب, لَسَب, لَسَب, compare لَحَس, لَحَس, لَحَس"]

POEL לשון denom. from לשון pr. to make tongue, to tongue, i. e. to use the tongue boldly (comp. Germ. *Seine machen*, used of any one running swiftly, fleeing); to slander (see לשון used of the tongue of a slanderer). Part. with suff. מְלַשֵּׁן, מְלַשֵּׁן, מְלַשֵּׁן, for מְלַשֵּׁן, part. Piel, Ps. 101:5. (Arab. لسن to slander.) HIPHIL, id. Prov. 30:10.

לשון Ch. a tongue, hence used of a nation using a peculiar language (see לשון No. 1. c). Dan. 3:4, עַמֵּי מְלָשָׁנָא "peoples, nations, and languages." Dan. 3:7, 31; 5:19; 6:26; 7:14.

לשע an unused root. Arab. لسع to pierce, to bore, لسع a chink, a fissure; perhaps used of chasms in the earth and fountains. Hence—

לשע [Lasha], pr. n. of a town, Gen. 10:19; in the opinion of Jerome (in Quæst.) *Callirrhoe* or the east of the Dead Sea, a place abounding in hot springs. See Plin. H. N. v. 6; Joseph. Bell. Jud. i. 33.

לתח an unused root; perhaps i. q. מתח, Sam. אצח to expand, whence Æth. ለገጥሐ: a garment of byssus, pr. more costly, large. Hence מתח.

לתך an unused root, prob. i. q. נתך to be poured out, whence—

לתך a corn measure, Hos. 3:2; so called from pouring out. LXX. ἡμικροπος. Vulg. *corus dimidius*, by accommodation to the context.

לתע an unused root, i. q. لتع to bite, whence מלתע teeth.

## מ

Mem, the thirteenth Hebrew letter; as a numeral it stands for forty. The name of this letter מים probably signifies water, i. q. מים, and its most ancient form bore a resemblance to waves. In Æthiopic it is called *Mai*, i. e. water. ["To this answers the Greek name *Mū*, i. e. Phœnic. מו water."] It is interchanged—(a) often with the other labials,

as ב and פ, which see ["and even with נ, e. g. מנחם and מנחם"]—(b) with liquids, especially Nun, c. mp. מם; Syr. م; Arab. م, م, م; Arab. م, م, م thumb; מם pistacio; compare حبصا *pistacia terebinthus*, Lin. م; Arab. م to be fat. م; م a threshing

wam; שטם and שטם to be opposed to; ים and ים the mark of the plural; comp. the roots קנר, קנר, מוט, מוט. More rarely with י see p. ccccxii, A. As to Mem, dropped at the end of words, see Lgb. p. 136, 138; also as to the languages of the Etrusci and Umbri, see O. Müller Etrusker, t. i. p. 56.

י pref. formed from י what? where see the note.

י pref. i. q. י, which see.

י Chald. i. q. Hebrew י what? and also without an interrogation, י י that which, Ezr. 6:8.

מ m. a stall, for laying up fodder, a store-house, Jer. 50:26; LXX. ἀποθήκη. Root מם.

מ (1) subst. m. strength, force, from the root מ No. 3. Deu. 6:5, "and thou shalt love Jehovah thy God with all thy heart, with all thy mind, וכלל and with all thy strength," i.e. in the highest degree; 2 Ki. 23:25 (compare Luke 10:27). Isaiah 47:9, מ "with (i.e. notwithstanding) the great might of thy sorceries," where we must join מ; Job 35:15. Hence—(a) מ with force of force, i.e. most forcibly, most violently, Gen. 17:2, 6, 20; Eze. 9:9.—(b) מ even to force, i.e. in a very great degree; very, Genesis 27:33; 1 Ki. 1:4; Dan. 8:8; quite, altogether, Ps. 119:8; too much, Isa. 64:8.—(c) מ i. q. מ but in the later Hebrew, 2 Chron. 16:14.

(2) adv.—(a) very, exceedingly, greatly, added to adjectives and verbs, as מ טוב Gen. 1:31; יפה מ 12:14; מ הרהב 15:1. Emphatically doubled מ מ Gen. 7:19; Nu. 14:7.—Ps. 46:2, מ מ "he is) an aid in distresses to be found greatly," i.e. he is found a strong aid.—(b) quickly, hastily, which is also connected with exertion of strength (compare Germ. bald, from the Lat. valde, and the Lower Germ. swieth, Anglo-Sax. swithe, very, Germ. geschwinde), 1 Sam. 20:19, מ "go down quickly." Vulg. festinus.

מ constr. מ f.—(1) A HUNDRED, Arab. مائة according to Kam., commonly مائة ["Æth.

ἑκατὸν, Syr. ܠܬܐ]. It is prefixed to substantives in absol. and constr. state, מ Gen. 17:17, and מ 25:7; it is more rarely put after them, and this is only in the later books; מ 2 Ch. 3:16. Dual מ (contr. for מ) two hundred, Gen. 11:23. Pl. מ—(a) מ more than one; hence with other numerals מ "six hundred," Ex. 12:37; מ "eight hundred," Gen. 5:7, etc. Once—(b) one hundred, as if centena, 2 Ch.

25:9 (compare verse 6). A less common form is מ (read מ), 2 Kings 11:4, 9, 10, 15, מ, compare Arab. مائة.

(2) adv. a hundred times, Prov. 17:10; constr מ id. Ecc. 8:12.

(3) the hundredth part, i.e. of money or any thing, paid monthly, as being exacted in usury, Neh. 5:11, מ. Vulg. centesima. As to the centesima of the Romans, see Ernesti Cl. Cic. h. v.; as to the heavy usury still customary in the East, see Volney's Travels, vol. ii. p. 410.

(4) [Meah], pr. n. of a tower at Jerusalem, Neh. 3:1; 12:39.

מ Ch. id. Dan. 6:2; Ezr. 6:17; 7:22. Dual מ Ezr. 6:17.

מ once in pl. מ m. desires, Psal. 140:9. Root מ No. I.

מ for מ, commonly contr. מ (which see) a spot, a blemish. Dan. 1:4 [כ]; Job 31:7.

מ Milêl (from מ as if quidquid).—(1) any thing whatever, Num. 22:38; Deut. 24:10; 2 Ki. 5:20; with a particle of negation, לא מ nothing, Deut. 13:18; אין מ id. 1 Ki. 18:43; Ecc. 5:13; Jer. 39:10; לא מ not even any thing, Gen. 39:23.

(2) in any way (irgend, irgenwie), at all. 1 Sa. 21:3, מ אל ידע מ "let no one know at all of this matter."

מ pl. מ Ezek. 32:8, and מ m. Gen. 1:16 (from the root מ).

(1) light, a light, Ps. 90:8; used of the sun and moon, Gen. 1:14, 16; Ps. 74:16. As to its difference from מ see under that word. מ the holy candlestick, Nu. 4:9, 16. Metaph. מ eyes the light of the eyes, i.e. bright, cheerful eyes. Prov. 15:30.

(2) a candlestick, Ex. 25:6.

מ f. of the preceding, pr. light, hence a hole, through which light shines into the den of a viper (Eidstoff). Vulg. caverna. Isa. 11:8. It may also be for מ, מ, مغارة cavern, מ and מ being interchanged.

מ dual, scales, balance, Arab. ميزان Lev. 19:36; Job 31:6; Ps. 62:10, "that that may go up in the balance" (from lightness). Root מ No. II. It differs from מ which see.

מאונין Ch. id. Dan. 5:27.

מאיות see מאח No. 1.

מאכל m. (from the root אכל) *food*, Gen. 2:9; 3:6; 6:21; especially *corn*, 2 Ch. 11:11. עץ מאכל fruit tree, Lev. 19:23; מאכל צאן sheep to be killed, Ps. 44:12.

מאכלת f. id. but figuratively, Isa. 9:4, מאכלת אש *food for fire* Isa. 9:18.

מאכלת f. pl. מאכלות (from the root אכל) *a knife*, as being used for eating with. Gen. 22:6, 10; Jud.

19:29; Prov. 30:14. Arab. سكاك spoon.

מאח an unused root; perhaps *to stain, to disfigure*, whence מאח, מאח which see.

מאחצים (from the root אצץ) m. pl. *strength, powers*, figuratively used of wealth. Job 36:19, כל מאחציו "all the powers of wealth."

מאמר m. (from the root אמר) *an edict, a mandate*, a word belonging to the later age, Est. 1:15; 2:20; 9:32

מאמר Ch. id. Dan. 4:14.

מאן Ch. *a vessel*, i. q. Heb. קל Dan. 5:2, 3, 23. In Targg. also defect. מן, Syr. مَان. It appears to be for מאנה, from the root אנה No. II. Arab. انى Conj. IV. to hold, whence مَان a vessel, مَان a ship, see page LXIV, A.

מאן not used in Kal, to REFUSE, see the verbal adj. (Syr. مَان, always impers. مَان I am wearied; Aph. to cease, to leave off. Cognate is מנע, see מן, p. XXI, A).

PIEL מאן *to refuse, to be unwilling* (opp. to אנה), Gen. 39:8; Isa. 1:20; 1 Sa. 28:23; followed by an inf. Nu. 22:14; Ps. 77:3; by a gerund, Ex. 7:14; 22:16; Jer. 25:28.

מאן adj. *unwilling*, used with personal pronouns for the finite verb. Ex. 7:27, אִם-מָאֵן אַתָּה "if thou refuse." Ex. 9:2; 10:4.

מאן n. verbal of Piel, *refractory, pertinacious, refusing*. Plur. מאנים Jer. 13:10.

I. מאס [see note after No. 2]—(1) TO REJECT (opp. to בחר to choose), Isaiah 7:15, 16; 41:9; Job 34:33. Constr. with an acc. 1 Sa. 16:1; Ps. 118:22; and בחר 7:15; absol. Job 42:6. It is most often used—(a) of God, as rejecting a people or

an individual. Jer. 6:30; 7:29; 14:19; 1 Samue 15:23.—(b) of men as rejecting God and his precepts, 1 Sa. 15:23; 2 Ki. 17:15; Am. 2:4.

(2) *to despise, to contemn*, followed by an acc. Prov. 15:32; Job 9:21; followed by ב Job 19:18; followed by an acc. of pers. and the gerund of a verb, Job 30:1; absol. מאסת שבט a despicable tribe, Eze. 21:18. Inf. מאס Lam. 3:45, subst. *aversion, contempt*.

NIPHAL, pass. of No. 1, Isai. 54:6; of No. 2; Psalm 15:4, נִמְאָס *contemned, to be contemned, rejected* (for impiety).

II. מאס i. q. מָסַס TO MELT, TO FLOW ABROAD, Chald. מאד = מָסַד, and מאס i. q. מָסַס. Not used in Kal.

NIPHAL, Ps. 58:8, יִמְאָסוּ כְמוֹ מַיִם "let them melt away like water," i. e. perish. Job 7:5, עוֹרִי רִנָּה וַיִּמְאָס "my skin heals up and (again) runs with water."

[Note. In Thes. מאס is given as one article; the meaning here assigned to מאס No. II. being there taken as primary.]

מאפה m. (root אפה) *something cooked*, Levit. 2:4

מאפל m. (root אפל) *darkness*, Josh. 24:7.

מאפלה fem. *darkness of Jehovah*, i. e. thick darkness, from מאפל and יה = יה (like שְׁלֵהֲקֵיהָ Cant. 8:6). Jerem. 2:31, אֶרֶץ מַאֲפֵלָה "a land of thick darkness," used of a desert as being pathless, in which one wanders as in darkness; compare as to the same, verse 6, אֶרֶץ צִלְמוֹת and Job 30:3.

מאר not used in Kal. ["Cognate apparently to the root מר to be bitter, sour; compare מאס, and מָסַס (Arab. مَار)."] Thes.]

HIPHAL הִמְאִיר, perhaps i. q. הִמְרִיר (compare מאס No. II), properly *to make bitter*, hence *to cause bitter pain*. Eze. 28:24, סֵלֶן מִמְאִיר "a thorn which causes pain," i. e. pricking. צִרְעַת מִמְאִיר painful, malignant leprosy, Lev. 13:51, 52; 14:44. Others in both cases compare Arab. مَار to become raw again as a wound.

מארב m. (from the root ארב) *ambush*, hence—(a) where one is placed, Josh. 8:9; Ps. 10:8.—(b) *the liers in wait* themselves, 2 Ch. 13:13.

מארה f. constr. מארת (from the root אר), *curse, execration*, Pro. 3:33; 28:27; Mal. 2:2.

מאת comp. of מן and את prop. *ab apud, from with*, see after את p. xciv, A.

**מבדלות** (root בָּדַל plural *separations*, i.e. separated places. Josh. 16:9; הָעָרִים הַמְּבֻדָּלוֹת "cities (which were) separately destined."

**מבוא** m. (root בוא pl. -ים and -ות-.

(1) *an entering*, Eze. 26:10.

(2) *entrance, approach*. Jud. 1:24, 25, **מבוא** הָעִיר "the entrance of the city," i.e. the gate. Pro. 8:3; **מבוא פתחים** "at the entrance of the gate."

(3) **מבוא השמש** the *entrance* (i.e. *place of setting*) of the sun, the west, Deut. 11:30; Psalm 50:1; in acc. *towards the west*, Josh. 1:4.

**מבוכה** f. (from the root בָּוַח *perplexity, confusion*, Isa. 22:5; Mic. 7:4.

**מבול** masc. (from the root יָבַל No. 1, which see), *an inundation of waters, a deluge*, used of Noah's flood, Gen. 6:17; 7:6, 7, 10, 17; 9:11, 28; 10:1, 32; of the ocean of heaven, Ps. 29:10. [In Thes. this passage is applied like the rest to the deluge, referring this expression to the Lord having there sat as judge, and he will sit for ever.]

**מבונים** 2 Ch. 35:3; כְּחִיב, for קְרִי מְבֻנִּים, if the reading be correct, abstr. *prudences*, for the concr. *prudent teachers*.

**מבוסה** f. (root בָּוַס) *a treading down of enemies by conquerors*, Isa. 22:5; 18:2, 7, "a people . . . of treading down," i.e. treading down every thing.

**מבוע** (from the root נָבַע) m. pl. -ים *a fountain*, Isa. 35:7; 49:10; Ecc. 12:6. Arab. مَبِيع id.

**מבוקה** f. *emptiness*, Nah. 2:11, from the root בָּוַק; see בָּוַק.

**מבחר** m. (from the root בָּחַר).—(1) *election, choice*; hence whatever is *most choice, most excellent, best*. Always in const. st., Isaiah 22:7, **מבחר עממך** "thy most choice valleys;" Isa. 37:24, **מבחר ברקש** "its most beautiful fir-trees;" Jer. 22:7; Gen. 23:6; Ex. 15:4; Eze. 23:7; 24:4. In an inverted order, **עם מבחריו** "his most choice people," Dan. 11:15.

(2) [*Mibhar*], pr. n. m. 1 Ch. 11:38.

**מבחר** m. id. *choice*, 2 Ki. 3:19; 19:23.

**מבט** m. (for מְבַט, root נָבַט) *expectation, hope*, Zech. 9:5; meton. used for its object, Isa. 20:5, 6; with suff. מְבַטִּי for מְבַטָּה, Zec. loc. cit., Pathach shortened into Segol, like אֲבִיתִי for אֲבִיתָהּ, compare Hebr. Gr. m. § 27, note 2, b.

**מבטא** m. (from the root בָּטָא) *something rashly uttered*, followed by שְׁפָתַי Num. 30:7, 9.

**מבטח** (root בָּטַח) with suff. מְבַטְחִי, pl. מְבַטְחִים (dag. f. impl.) m.

(1) *confidence, sure and firm hope*, Prov. 22:19; hence used of the person and thing on which hope is set, Ps. 40:5; 65:6; 71:5.

(2) *security*, Job 18:14, "his security is torn out from his tent," i.e. he himself being too secure Pl. Isa. 32:18.

**מבליגית** f. (from the root בָּלַג) *a cheering, exhilaration*, Jer. 8:18. The form is prop. denom. from the part. itself, **מבליג** *cheering up*, see Lehrg. p. 514, where, to the instances ending with גִּית, may be added this in גִּית.

**מבנה** m. (from the root בָּנָה) *building*, Ezek. 40:2.

**מבני** [*Mebunnai*], see מְבַנֵּי.

**מבצר** m. (from the root בָּצַר No. 2), [pl. -ים, once נִי- Dan. 11:15].

(1) *defence (of a city), fortress*, Isa. 25:12; hence used for a *fortified city*, i. q. עִיר בְּצֻרָה Isa. 17:3; Hab. 1:10. The same is מְבַצֵּר, e.g. עִיר מְבַצֵּר Jer. 19:29, and מְבַצֵּר 2 Sam. 24:7, "defenced Tyre," i.e. Palætyrus (compare my Comment on Isa. 23:7). Pl. מְבַצְרֵי Num. 32:36; Jos. 19:35; also with both words in pl. מְבַצְרוֹת Jer. 5:17, and with one only so put מְבַצְרוֹת "defenced cities," Dan. 11:15. (Comp. Hebr. Gram. § 106, 3.)—Metaph. Jer. 6:27, "I have set thee as a touchstone amongst my people, מְבַצֵּר like a defenced fortress," which is safe from the violence of foes; compare Jer. 1:18.

(2) [*Mibzar*], pr. n. of a prince of the Edomites, Gen. 36:42.

**מברח** m. (from בָּרַח) pr. *flight*; hence concr. *fugitives*, Eze. 17:21.

**מבשם** ("sweet odour"), [*Mibsam*], pr. n.—(1) of a son of Ishmael, Gen. 25:13.—(2) 1 Chron. 4:25.

**מבשים** (from the root בָּשַׁל) masc. pl. *pudenda*, Deut. 25:11.

**מבשלות** pl. f. (from the root בָּשַׁל) *hearths, i.e. cooking places*, pr. part. Pl. those that cook flesh, Eze. 46:23.

**מג** m. *a magian*, the name of the priests and wise men among the Medes, Persians, and Babylo-



nians, prop. *great, powerful*. (To this answer the Pers. *mogh*, magian, from *mih*, great, leader; Zend. *meh, maé, mdo*; Sansc. *mahat, mahá*, in which is found the root of the Gr. *μέγας*, and Lat. *magis, magnus*.) *מגל* by apposition, prince magian, chief of the magi, Jer. 39:3.

*מגל* see *מגל* under the word *מגל* No. I. 3, and *מג* No. 2, letter *g*.

*מגביש* ("congregating," compare Ch. *מגבש*), [*Magbish*], pr. n. of a place; according to others of a man, Ezr. 2:30.

*מגברלות* (from the root *מגל* No. 1), plur. f. *small cords*, Ex. 28:14; see *מגברלות*.

*מגבעד* (from the root *מגב*), fem. *the mitre* of the common priests, so called from its round form; different from *מגן*, the mitre of the high priest, Ex. 28:40; 29:9; 39:28. Compare Jos. Ant. iii. 7, § 7. (Syr. *ܡܥܕܐ* cap, hat; Ethiop. *ቆብ*: mitre of priests and monks.)

*מגד* an unused root. Arab. *مجد* to excel in honour, in glory, *مجد* nobility, honour, glory. I have no doubt but that it is the same as *מגד* (*m* and *n* being interchanged), *مجد* to be chief, noble; whence *מגיד*, prince. Hence *מגדנות* precious things, pr. n. *מגדנות*, and —

*מגד* m. *something very precious or noble*. Deut. 33:13, *מגד שמים* "the precious things of heaven," i. e. (as immediately follows) rain, dew. Deut. 33:14, *מגד תבואות* "the precious things put forth by the sun." Deut. 33:15, 16. Cant. 4:13, *פרי מגדים* "most precious fruits." Cant. 4:16, and even without *פרי*, 7:14, *קל מגדים* "all most precious things," fruits are intended. Vulg. everywhere *poma*. (Syr. *ܡܥܕܐ* dried fruit.)

*מגדו* Josh. 12:21; 17:11; 1 Ki. 9:15; 2 Ki. 9:27, and *מגדון* (perhaps "place of crowds," from *מגד*, *מגדו*, [*Megiddo, Megiddon*], Zec. 12:11, pr. n. of a fortified city of the Manassites, in the limits of the tribe of Issachar, formerly a royal city of the Canaanites. LXX. *Μαγδδών*; Vulg. *Mageddo*. *מגדו* the plain of Megiddo, 2 Ch. 35:22; *מגדו* the waters of Megiddo, Jud. 5:19, i. e. the river Kishon; comp. verse 21; 4:13. [Prob. the town afterwards called Legio, now Lejjûn, *الجيون*, Rob. iii. 177.]

*מגדל & מגדול* [*Migdol*], pr. name of a town of Lower Egypt, Jer. 44:1; 46:14; situated in the most northern part of the boundaries of Egypt, Ezek. 29:10; 30:6; we are not to regard as different from this, Ex. 14:2; Nu. 33:7 (see Thes. p. 268). This name is written in Egyptian *מגדול* (abundance of hills), which as a foreign name the Hebrews appear to have changed into *מגדל* (tower); see Champollion, *l'Egypte sous les Pharaons*, ii. page 79.

*מגדיאל* ("prince of God"), [*Magdiel*], pr. n. of a prince of the Edomites, Gen. 36:43; 1 Ch. 1:54.

*מגדל* pl. *ים* and *לח* (from *מגדל*), m.

(1) *a tower*, so called from its height, Gen. 11:4, especially used of the tower of fortified cities and castles, Jud. 8:9; 9:46, seq.; 2 Ch. 14:6, and of castles themselves, 1 Chr. 27:25; Prov. 18:10; elsewhere used of watchtowers, 2 Kings 9:17; 17:9; of the watchtower of a vineyard, Isa. 5:2. Metaph. used of powerful and strong men, Isa. 30:25; 2:15.

(2) *a lofty platform*, Neh. 8:4 (comp. 9:4).

(3) *a bed* in a garden, rising up and higher in the middle. Cant. 5:13, "thy cheeks (are...like) to beds of balsam."

(4) in some pr. n. it is *a town fortified with a tower* —

(a) *מגדל אל* ("tower of God"), [*Migdal-el*], a fortified city of the tribe of Naphtali, Josh. 19:38; prob. *Μαγδαλά*, Matt. 15:39, now *مجدل* [*Majdel*], on the western shore of the sea of Galilee, not far from Tiberias.

(b) *מגדל גד* ("tower of Gad"), [*Migdal-gad*], a town of the tribe of Judah, Josh. 15:37.

(c) *מגדל עד* ("tower of the flock"), [*tower of Edar, tower of the flock*], a village near Bethlehem, Gen. 35:21; hence used for Bethlehem itself, and fig. for the royal stock of David, Mic. 4:8.

*מגדנות* plur. f. (from the root *מגד*), *precious things*, Gen. 24:53; Ezr. 1:6; 2 Ch. 21:3.

*מגוג* [*Magog*], pr. n. of a son of Japhet, Gen. 10:2; also of a region, and a great and powerful people of the same name, inhabiting the extreme recesses of the north, who are at some time to invade the Holy Land (Eze. chap. 38, 39). We are to understand just the same nations as the Greeks comprised under the name of Scythians (Joseph. Arch.

i. 6, § 1). The Arabs call them *ياجوج وماجوج* *Yajuj and Majuj*, and they have many fables about them. Their king is called *ملا*, which see. See

Koran, Sur. xviii. 94—99; xxi. 96; Assamani Biblioth. Orient. t. iii. p. ii. pp. 16, 17, 20; D'Herbelot, Biblioth. Orient. art. Jagiugh. In the same manner are joined *Chin* and *Machin*, i.e. the Chinese. The syllable *ma* in these names denoting *place, region*, has of late been learnedly discussed by Frähn, De Musei Spreviziani Nummis Cuficis, page 95.

**מגור** m. pl. **מגורים** Lam. 2:22 (from the root **גור** No. 2), *fear, dread*, Psalm 31:14; Jerem. 6:25; 20:3, 10.

**מגור** m. (from the root **גור** No. 1).—(1) pl. **מגורים** *wanderings*, sojourning in foreign lands; Gen. 17:8, **אֶרֶץ מַגְרִיךְ** "the land in which thou sojournest," art a stranger; Gen. 28:4; 36:7; 37:1. Sometimes used of human life, in which man remains, like a guest, for a shorter time than he wishes, Gen. 47:9; Psalm 119:54 (compare Ps. 39:13; 1 Ch. 29:15).

(2) *an abode*, Ps. 55:16.

**מגור** f. i. q. **מגור** *fear*, Pro. 10:24.

**מגור** f.—(1) *fear*, also *what is feared*; plur. Isa. 66:4; Ps. 34:5, from the root **גור** No. 2.

(2) *barn, storehouse*, Hag. 2:19, from the root **גור** No. 3.

**מגור** f. *an axe*, 2 Sam. 12:31, from the root **גור** No. 2.

**מגל** m. *a sickle, reaping-hook*, Jer. 50:16; Joel 4:13, from the root **גל**, which see (Arabic **مِنجل**, Syr. **ܡܢܓܠܐ** id.).

**מגלה** f. (from the root **גל**), *a volume, a book rolled together*, as was the ancient custom, Jer. 36:14, seq.; Eze. 2:9; Ps. 40:8, **מִגְלַת הַסֵּפֶר** "the volume of the book;" *kar' éxhghn* the book of the law.

Syrian **ܡܢܓܠܐ**; Arab. **مِجْلَة**, according to

Kam. p. 1416 (not **مِجْلَة** as it is in Golius).

**מגלה** Ch. id. Ezr. 6:9.

**מגמה** f. (from the root **גם**), *a crowd, band, forces*; found once Hab. 1:9, used of the Chaldee invaders, **מִגְמַת פְּנֵיהֶם קְרִימָה** "the crowd of their faces looks straight on," *ihrer Gefichter Schaar ist vorwärts gerichtet*. Arab. **جَمَة**, *a troop, a multitude*. Kimchi, on Ps. 27:8, uses this word to express *longing, panting*; compare Arab. **جَم** to desire, to be near and urgent on something.

**מגן** not used in Kal.

PIEL **מָגַן** TO GIVE, TO DELIVER, Gen. 14:20; with two acc. of pers. and thing, Pro. 4:9; also like **מָגַן** to make any one any thing, Hos. 11:8; comp. **مِجَانًا** gratis, prop. given. (To this seems to answer Arabic **مَكَّن** to be able; II. to give into one's power, 2 and 1 being interchanged.)

**מגן** com. (f. 1 Ki. 10:17); with suff. **מִגְנִי**, pl. **מִגְנִים**, const. **מִגְנִי** (prop. part. Hiph. from the root **מָגַן** to protect), *a shield*, Jud. 5:8; 2 Sa. 1:21; 22:31, 36;

2 Ki. 19:32, etc. (Arab. **مِجْنَة**, id.) This word implies a shield of a smaller size and extent than **לָשֶׁת מִגְן**; see 1 Ki. 10:16, 17; 2 Chron. 9:16; **אִישׁ מִגְן** an armed man, used of a thief, Pro. 6:11; 24:34. Metaph.—(a) of God as a protector, Gen. 15:1; Psalm 3:4; 18:3, 31; 144:2. Psalm 7:11, **מִגְנִי עִלְיָאֵלִים** "my shield is with God," i.e. God as it were holds my shield, protects me with a shield; compare Ps. 89:19.—(b) **מִגְנֵי אֶרֶץ** "the shields of the land;" poet. for the princes, protecting the citizens with force of arms, Ps. 47:10; Hos. 4:18.

**מגנה** f. *a covering* (from the root **מָגַן**); once Lam. 3:65, **מִגְנַת לֵב** "covering of the heart," i.e. hardening, obstinacy; compare *κάλυμμα ἐπὶ τὴν καρδίαν*, 2 Cor. 3:15; and Arab. **أَكْنَة عَلَى التَّلُوب** coverings over hearts, Koran vi. 25; xvi. 48. Kimchi rightly compared *fatness of heart*, Isa. 6:10; but Joe. Kimchi (the father) comparing Arab. **غاشية القلب** (i.e. veiling of the heart, failing of mind), understands failing of mind, mortal disease.

**מנעת** f. (from the root **נָעַן**) *the rebuke, curse* (of God) fatal to mortals, Deut. 28:20.

**מגפה** f. (from the root **גָּפַח**), with Tzere impure — (1) *slaughter* in battle, 1 Sam. 4:17.

(2) *a plague* sent from God, Ex. 9:14; especially used of pestilential and fatal disorders, Num. 14:37; 17:13; 25:18; 31:16; 1 Sa. 6:4; 2 Sa. 24:21.

**מגפיעש** (perhaps **מַגְפִּיעֵשׁ** "killer of moths"), [Magpiash], pr. n. m., Neh. 10:21.

**מגור** kindred to **גָּרַר**, **הָגִיר** TO CAST BEFORE, TO DELIVER OVER; once particip. pass. Ezek. 21:17, **מִגְרֵי אֶל-חֶרֶב** "cast before," i.e. "delivered to the sword;" Syr. intrans. **ܡܓܪ** to cut down.

PIEL. מָגַר id. *to cast before, to throw down*, Ps. 89:45.

Derivative, pr. n. מִגְרָן.

מָגַר Chald. Pael מָגַר id. *to cast before, to throw down*, Ezr. 6:12.

מִגְרָה f. (from the root מָגַר No. 2), *a saw*, 2 Sam. 18:31; 1 Ki. 7:9.

מִגְרָן ("a precipitous place," from the root מָגַר). [Migron], pr. n. of a town of the Benjamites, near Gibeah, 1 Sam. 14:2; Isa. 10:28.

מִגְרָעוֹת pl. f. (from מָגַר No. 2, *to take away, to withhold*), *contractions, drawings in, diminutions of a wall* (Xbfáæ), 1 Kings 6:6.

מִגְרָפָה f. [pl. with suff. מִגְרָפוֹתֶיהֶם], *a clod of earth*, which is removed with a spade or other like instrument; prop. ein Spatenstück, (from the root מָגַר). Joel 1:17, "the grains are dried up under their clods," by which words the utmost drought is described. So Aben Ezra and Kimchi. (Syr. مَغْرَفَة, a spade itself.)

מִגְרָשׁ m. — (1) inf. of a Chaldee form of the verb מָגַר No. 2, q. v., Eze. 36:5.

(2) *a place to which cattle is driven forth to feed, pasture* (from מָגַר No. 4), 1 Ch. 5:16; Eze. 48:15; specially used of the open space around the towns of the Levites, used for feeding cattle, Num. 35:2, sq.; Josh. 21:11, sq.; 1 Ch. 6:40, sq.; whence these towns are called, 1 Ch. 13:2, מִגְרָשִׁים.

(3) *any open space* surrounding a city or building, Eze. 27:28; 45:2; 48:17. Plur. מִגְרָשׁוֹת, once מִגְרָשׁוֹת (as if from the sing. מִגְרָשׁ); but masc. gen., Eze. 27:28.

מָגַר with suff. מִגְרִי Psalm 109:18; and מִגְרִי Job 11:9; plur. מִגְרִים Jud. 3:16; and מִגְרִין Jud. 5:10.

(1) *a garment*, so called from being spread out (see the root מָגַר No. 1), Ps. 109:18; Levit. 6:3; also *carpet*, on which the more noble sit; plur. מִגְרִין Jud. 5:10.

(2) *a measure* (from מָגַר No. 2), Job. 11:9; Jer. 13:25, מִנְתִּי מִגְרִי "the portion measured out to thee."

מִגְרָח Chald. *an altar*, Ezr. 7:17; from the root מָגַר.

מִגְרָר m. [with ה local מִגְרָרָה; const. מִגְרָר; once with ה local מִגְרָרָה 1 Kings 19:15]. — (1) *an uninhabited plain country, fit for feeding flocks, not desert, a pasture*, from the root מָגַר No. 2, *to lead to pasture*, like the Germ. *Ärft* from *treiben* (Syriac

מִגְרָרָה id.). Joel 2:22, מִגְרָרָה "the pastures of the plain are flourishing;" Ps. 65:13, מִגְרָרָה "the pastures of the plain drop (fatness or fertility)." And the contrary, Jer. 23:10, מִגְרָרָה "the pastures of the plain dry up," Joel 1:19. Isa. 42:11, מִגְרָרָה "the plain and its cities shall rejoice." More often it is —

(2) *a sterile, sandy country*, Isa. 32:15; 35:1; 50:2; Jer. 4:11, etc. מִגְרָרָה שְׁמָמָה Joel 2:3; 4:19; with the art. מִגְרָרָה always *the desert of Arabia*, Gen. 14:6; 16:7; Exod. 3:1; 13:18; Deu. 11:24; the particular parts of which are distinguished by their own peculiar names (see מִינִי, מִינִי, שְׁמָרָן, שְׁמָרָן, שְׁמָרָן). מִגְרָרָה the plain or desert of Judah; [does not this mean the wilderness of Judah by the Dead Sea, in contrast to the plain in the western part of that tribe?], Jud. 1:16; Ps. 63:1. Metaph. Hos. 2:5, מִגְרָרָה "I have made her as a desert," i. e. most bare, I have deprived her of every thing. Jerem. 2:31, מִגְרָרָה הֵיכָלִי "was I a desert to Israel?" Have I commanded them to worship me for nothing? have I been barren to them? Also used of a country forcibly laid waste, Isa. 14:17.

(3) *poetically the instrument of speech* (from מָגַר to speak), *the mouth*. Cant. 4:3, מִגְרָרָה נְאוּמָה "thy mouth is pleasant" (parall. thy lips). LXX. *αλλία*. Jerome, *eloquium*, and so the Rabbins. But the context almost requires it to be some member, as was rightly observed by Alb. Schultens, although I do not with him understand it to be *the tongue*.

מִגְרָר plur. מִגְרָרִי, twice contr. מִגְרָרִי Isaiah 65:7, and מִגְרָרִי Num. 35:5; inf. מִגְרָר Zec. 2:6; fut. יִמְגֹר [with 1 conv. יִמְגֹר].

(1) i. q. *to stretch out, to extend*, see HITPAEL and the nouns מִגְרָר, מִגְרָה, also מִגְרָה.

(2) *to measure* (Sanskrit *mā, mād*, to measure, Zend. *meētē, matē*, Gr. *μέτρον, μέδιμνος*, Lat. *metior, meta*; Goth. *mītan*, Anglo-Sax. *metan*, Germ. *meffen*). Properly to measure the length of any thing with a line stretched out, Eze. 40:5, seq.; 41:1, seq.; hence also used of measures of quantity, as of corn, Ruth 3:15. Metaphorically Isa. 65:7, "I will measure their deeds into their bosom," i. e. I will repay to them what they deserve.

NIPHAL, pass. of No. 2, Jer. 31:37, 33:22.

PIEL, fut. [see מִגְרָר i. q. Kal No. 2, 2 Sam. 8:2. Psalm 60:8, "I will mete out the valley of Succoth," i. e. I will measure it to my victorious soldiers, who shall be the new settlers therein.

POEL מִדָּר id. Here some refer Hab. 3:6, "(God) measures the earth with his eyes," surveys it. But LXX and Chald. render it, *he shaketh the earth*, from מִדָּר, Arab. Med. Ye, to be moved.

HITHPOEL, מִדָּר to stretch oneself out, 1 Ki. 17:21.

Derivatives, מִדָּר, מִדָּר, מִדָּר [and pr. n. מִדָּר].

מִדָּר m. *flight*, from the root נָדָר (compare fut. נִדָּר Gen. 31:40). Job 7:4, "when I lie down, I say, when shall I arise? וְנִדָּר עָרֵב and (when) shall be the flight of the night?" Poet. for, when shall the night flee, come to an end? Others take מִדָּר as Pret. Piel from נָדָר in an intrans. and intensitive sense, *the night is extended* [so taken in Thea.].

מִדָּר i. q. מִדָּר to extend, to measure, a root not used as a verb, from which come the nouns מִדָּר and מִדָּר No. II. ["Arabic مَدَى to extend, VI. to be prolonged, long, continual, مَدَى a kind of measure."]

מִדָּר fem. (from the root נָדָר) — (1) *extension, length*. מִדָּר אִישׁ a man of tall stature, 1 Ch. 11:23; pl. מִדָּרִים Isa. 45:14, and מִדָּרִים (comp. as to the double plural of compounds Hebr. Gramm. § 106, 3). Jer. 22:14, מִדָּרִים "a large (ample) house."

(2) *measure*, Ex. 26:2, 8. מִדָּרִים a measuring cord, Zec. 2:5.

(3) i. q. מִדָּר No. 2, a garment, plur. מִדָּרִים Psalm 133:2.

(4) from the Chaldee usage, *tribute*, Neh. 5:4.

מִדָּר m. Chald. *tribute*, as if what is measured, Ezr. 4:20; 6:8; for which (by resolving Dag. forte) Ezr. 4:13; 7:24. Syr. مِدْر.

מִדָּרָהּ ἄπ. λεγόμεν. Isa. 14:4, if this be the true reading, denom. from אָרָה (which see), i. q. אָרָה *gold*; formed in the manner of a part. Hiph. f., prop. *gold making*, i. e. *exactress of gold*, no inapt epithet for Babylonia (parall. נִגַּשׁ); or *heap, store-house of gold*; so that מִ formative may indicate place compare דִּמְךָ dung, מִדְּמָה dunghill, Lehrgeb. p. 512, No. 14), but I prefer the former explanation with Kimchi, Aben Ezra, and others.

But most of the ancient versions have taken it differently (LXX. ἐπισπουδαστικής, Syr., Ch., Saad.), and have expressed מִדָּרָהּ *oppression*, which actually is found in the edition printed at Thessalonica, and which ought, perhaps, to be placed in the text, compare 3, 5, where, in the like manner, the verbs יָרָה and נָשָׂא answer to one another in parallel members.

מִדָּר pl. with sufl. מִדָּרִים m. a garment, 2 Sam. 10:4; 1 Ch. 19:4, from the root מִדָּר = מִדָּר.

מִדָּרָהּ m. (from the root דָּרָה) *disease*, Dent. 7:15; 28:60.

מִדָּרִים m. pl. *seductions*, Lam. 2:14, from the root דָּרָה, see Hiphil No. 3.

I. מִדָּר m. pl. מִדָּרִים (from the root דָּרָה). — (1) *contention, strife*, Prov. 15:18; 16:28; 17:14; *that which is contended for*, Ps. 80:7.

(2) [Madon], pr. n. of a royal city of the Canaanites, Josh. 11:1; 19:19.

II. מִדָּר m. (from the root מִדָּר = מִדָּר), *extension, tallness*, 2 Sam. 21:20 קרי מִדָּר, אִישׁ a tall man, i. q. מִדָּר 1 Ch. 20:6; כְּחַיב should be read מִדָּר, with the same meaning.

מִדָּרָהּ (contr. from מִדָּרָהּ מָה יִדָּרָהּ what is taught? i. q. for what reason? Gr. τί μαθών), adv. of interrogation, *why, wherefore?* Josh. 17:14; 2 Sam. 19:42; used in an oblique interrogation, Exod. 3:3. — Job 21:4, the words מִדָּרָהּ אֵם are not to be taken as closely connected; for אֵם as is very often the case (see אֵם B, 1) answers to הֲ interrogative in the former member, and the entire verse is to be rendered as containing a double inquiry, "do I complain of man, וְאֵם מִדָּרָהּ לָא תִקְצַר רוּחִי or why should I not be impatient?" oder weshalb soll ich nicht ungeduldig werden?

מִדָּרָהּ Ch. (from the root דָּרָה) *habitation*, Dan. 4:22, 29; 5:21.

מִדָּרָהּ f. a pile for burning, i. q. דָּרָה No. 3, Eze. 24:9; Isa. 30:33.

מִדָּרָהּ f. (from דָּרָה) prop. *threshing*, as a concr. *what is threshed*, metaph. used of a people as being trampled down, oppressed, Isa. 21:10.

מִדָּרָהּ m. *throwing down, ruin*, Prov. 26:28, from the root דָּרָה.

מִדָּרָהּ pl. f. (from the root דָּרָה) *impelling*; hence *hastening* ["falls"], Ps. 140:12, מִדָּרָהּ *hastily, urgently*.

מִדָּר f. (Isa. 21:2) *Media*, Gen. 10:2; Est. 1:3; 2 Ki. 17:6; 18:11; Jer. 25:25; 51:11, 28, and the *Medes*, Isa. 13:17; 21:2; Dan. 9:1. (Syr. مِدْر id.) Gent. noun מִדָּר a *Mede*, Dan. 11:1. [Various conjectures have been advanced as to the etymology: some of these lead to the signification of *middle*.]

מִדָּר Ch id *Media*, Ezr. 6:2; Dan. 5:28; 6:13

Gentile noun emphat. **מְדֵנָה** כְּחִיב, *a Mede*, י"א. 6:1.

**מְדֵנָה** (contr. from **מְדֵנָה**) *what is sufficient*, 2 Ch. 30:3, compare the note under **מְדֵנָה**.

**מְדֵנָה** see י"א No. 2, b.

**מְדֵנָה** m.—(1) *strife, contention* (from the root **מְדֵנָה** see Niphal), pl. **מְדֵנָה** Prov. 18:18; 19:13, and elsewhere in י"א, where כְּחִיב has **מְדֵנָה**. See **מְדֵנָה**.

(2) [*Midian*], pr. n. of an Arabian nation, descended from Abraham (Gen. 25:2), whose territory lay from the eastern shore of the *Ælanitic gulf* (where the Arabian geographers place the city **مَدْيَن**), as far as the land of Moab, and appears to have extended to Mount Sinai, Exod. 3:1; 18:5; Num. 31; Jud. 6—8. In some passages the Midianites seem nearly identified with the Ishmaelites, Gen. 37:25, compare 36; Jud. 7:12, compare 8:22, 24, from whom, however, in other places, they are distinguished, Gen. 25:2, 4, 12—18.—**מְדֵנָה** the dromedaries of Midian, Isa. 60:6; **יּוֹם מְדֵנָה** the day of Midian, Isa. 9:3, i. e. the victory gained over the Midianites (compare Jud. chap. 7, 8).—The Gentile noun is **מְדֵנָה** a *Midianite*, Num. 10:29; pl. **מְדֵנָה** Gen. 37:28; f. **מְדֵנָה** Num. 25:15.

**מְדֵנָה** ("measures"), [*Middin*], pr. n. of a town in the plain country of the tribe of Judah, Josh. 15:61.

**מְדֵנָה** fem. (from the root **מְדֵנָה**) prop. *judgment, jurisdiction*; hence—

(1) *a province*, allotted to the jurisdiction of a prefect or viceroy, as was the case with the provinces and satrapies of Persia, Est. 1:1, 22; 3:12, 14; **מְדֵנָה** Ezr. 2:1; Neh. 7:6 (the Israelites), inhabitants of provinces.

(2) *a country, a land*, Dan. 11:24; Lam. 1:1; Eze. 19:8; Ecc. 2:8 (compare Ezr. 4:13; 5:7.) See the following word—

**מְדֵנָה** f. Ch.—(1) *a province*, Dan. 3:2, 3.

(2) *land, country*, Dan. 2:48, 49; 3:1, 12, 30; Ezr. 5:8. (Syr. **ܡܕܝܢܐ** id. [This word means *city*, as it is corrected in Thes.]; but **ܡܕܝܢܐ** signifies *city*.)

**מְדֵנָה** a *mortar*, Num. 11:8, from the root **מְדֵנָה**.

**מְדֵנָה** ("dunghill"), [*Madmen*], pr. n. of a town in the borders of Moab, Jer. 48:2.

**מְדֵנָה** f.—(1) i. q. **מְדֵנָה** *dunghill*, Isa. 25:10.

(2) [*Madmenah*], pr. n. of a town in the tribe of Benjamin, not far from Jerusalem, Isa. 10:31.

**מְדֵנָה** ("dunghill"), [*Madmannah*], pr. n. of a town in the tribe of Judah, Josh. 15:31.

**מְדֵנָה** (from the root **מְדֵנָה**).—(1) *strife, contention*, only in pl. **מְדֵנָה** Prov. 6:14, 19; 10:12.

(2) [*Medan*], pr. n. of a son of Abraham and Keturah, brother of Midian, Gen. 25:2.

**מְדֵנָה** Gentile noun, only in pl. **מְדֵנָה** i. q. **מְדֵנָה** *Midianites*, Gen. 37:36, compare verse 28.

**מְדֵנָה** & **מְדֵנָה** (from the root **מְדֵנָה** ["compensated by Dagesh as in verbs **מְדֵנָה**"], a word found in the later [?] Hebrew.

(1) *knowledge*, 2 Ch. 1:10, 11, 12; Dan. 1:4, 17.

(2) *the mind, the soul*, Ecc. 10:20, "even in thy mind curse not the king." LXX. *συνειδησις*. (Ch. **מְדֵנָה**, Syr. **ܡܕܝܢܐ** id.)

**מְדֵנָה** see **מְדֵנָה**.

**מְדֵנָה** pl. f. (from the root **מְדֵנָה**) *piercings* (of the sword), Prov. 12:18.

**מְדֵנָה** Ch. i. q. **מְדֵנָה** (from the root **מְדֵנָה**) *habitation*, Dan. 2:11.

**מְדֵנָה** fem. *a steep mountain*, which one has to ascend *by steps*, as though it were a *ladder* (*Gelfenstige, Gelfentreppe*, compare *κλίμαξ* e. g. *κλίμαξ Τυρίων*), from the root **מְדֵנָה** Cant. 2:14; Eze. 38:20.

**מְדֵנָה** m. (from the root **מְדֵנָה**) *a place which is trodden*, Deu. 2:5.

**מְדֵנָה** m. (from the root **מְדֵנָה** No. 5), *a commentary*, as often in the Rabbinic. 2 Ch. 24:27, **מְדֵנָה** "the commentary of (or on) the book of the kings," i. e. an historical commentary containing supplements. 2 Ch. 13:22. Others suppose that **מְדֵנָה** like the Arab. **مدرس** means any book, but this is incorrect.

**מְדֵנָה** (the actually occurring form), see **מְדֵנָה**.

**מְדֵנָה** with the art. **הַמְדֵנָה** pr. n. (Pers.) of the father of Haman, Est. 3:1; 8:5.

**מְדֵנָה**, **מְדֵנָה**, **מְדֵנָה**, **מְדֵנָה**, **מְדֵנָה** (as to the distinction of these forms, see note).

(A)—(1) interrog. pron. used of things like **מְדֵנָה** of persons: *quid?* Gr. *τί*; **WHAT** (Syr. **ܡܕܝܢܐ**, Arab. **مَا**), in a direct interrogation, Gen. 4:10, **מְדֵנָה** "what

hast thou done?" Isa. 38:15, **מָה אֶדְבָּר** "what shall I say?" and so very frequently; also in oblique interrogation, after verbs of asking, replying, saying, shewing. 1 Ki. 14:3, "he will declare to thee **מָה** **יְהוָה** לֵאמֹר what shall be to the child." Ex. 2:4. Also observe—

(a) it is placed after in the genitive, Jer. 8:9, **הַחֲכִמָּה מָה לָהֶם** "the wisdom of what (thing) is in them?"

(b) it is put before substantives regarded as in the genitive, as **מָה בְּצֵעַ** "what of profit?" Ps. 30:10. **מָה דְּמִיּוּת** "what of likeness?" Isa. 40:18; which examples may be rendered in Latin, *quale lucrum*, *quas similitudo* [or in English *what profit*, *what likeness*]: also followed by a plur. 1 Ki. 9:13, **מָה הָעָרִים** "what cities (are) these?" pr. *quid urbium hoc?* Questions of this kind are either of reproach (Isa. 36:4; comp. letter C) or of aggravation (Josh. 22:16); or of extenuation, 1 Ki. loc. cit.; Job 6:11.

—(c) **מָה לָּךְ** "what to thee?" i.e. what wilt thou, Jud. 1:14, and followed by **כִּי** "what (is) to thee that (thou doest thus)?" Gr. *τί παθὼν τοῦτο ποιεῖς*; Isa. 22:1; without **כִּי** Isa. 3:15 (comp. Koran Sur. lvii. 8, 10).—(d) **מָה לִּי וְלָךְ** "what (is) to me and thee?" i.e. what have I to do with thee? Jud. 11:12; 2 Sa. 16:10; 19:23; 2 Ki. 9:18, **מָה לָּךְ וְלִשְׁלוֹם** "what hast thou to do with peace?" without the copula, Jer. 2:18, **מָה לָּךְ לָרֶדֶךְ בְּצָרִים** Hos. 14:9; and followed by **אֵת** Jer. 23:28, **מָה לָּתֵבֶן אֶת־הַבָּקָר** "what (is) the chaff with the wheat?" what likeness have they? (Compare Arab. **مَا لِي وَمَا لَكَ**, and Greek *τί μάχασι καμολί*, Anacr. xvii. 4, comp. Matt. 8:29; Mark 5:7.)

(e) indefinite pron., *anything, something, whatever*, more fully **מָה וְכֵן** for **מָה וְכֵן** which see. (Arab. **مَا شَيْءٌ** anything, whatever.) Proverbs 9:13, **כִּלְיָהָ מָה** "he doth not care for anything." 2 Sa. 18:22, **וְיָהִי מָה אֲרוּצָה** "whatever there is, let me run." Job 13:13, **וְיַעֲבֹר עָלַי מָה** "and let there happen to me whatever (will)." Job 13:14. Followed by **כִּי** *that which* (Syr. **ܕܝܢܐ**) Eccles. 1:9; 3:15, 22; 6:10; 7:24; 8:7; 10:14. Hence used also as—

(3) relat. pron. Jud. 9:48, **מָה רָאִיתֶם עָשִׂיתִי** "what you have seen me do;" **מָה** *thir* *sahest*, *daß* *ich* *that*. Nu. 23:3, **לָךְ מָה יִהְיֶה** "what thing he sheweth me I will declare to thee." LXX. *ῥῆμα ὃ εἶπεν μοι δείξῃ*. Syr., Ch. 3, 7.

(B) adv. of interrogation—(1) *wherefore? why?* for the fuller **לָמָּה**, as in Gr. Lat. *τί*; *quid?* Exodus 14:15, **מָה תִּצְעַק אֵלַי** "why criest thou to me?" Ps. 42:12.

(2) *low, how much*, in exclamations of admiration, as often the Arab. **مَا**. Gen. 28:17, **מָה הָיָה הַמָּקוֹם הַזֶּה** "how dreadful is this place!" Ps. 8:2, "how excellent is thy name!" Nu. 24:5, **מָה טוֹבוֹ אֹהֲלֶיךָ** "how goodly are thy tents!" Cant. 7:2; Ps. 119:97, **מָה אֶהְיֶה תוֹרַתְךָ** "O how (how greatly) I love thy law!" Iron. Job 26:2, **מָה עֲזָרְתָּ לְלֵאכֶּנֶה** "O how greatly hast thou helped the feeble!" Job 26:3.

(3) *how? in what manner?* Genesis 44:16, **כִּדְבָרְךָ** "how shall we justify ourselves?"

(C) There are several examples in which **מָה** of extenuation and reproach (see above) has nearly a negative power; compare Lehrs. p. 834; and Lat. *quid multa?* for *ne multa*. Job 16:6, "If I speak, my sorrow is not assuaged, and if I forbear **יִהְיֶה מָה** what goeth from me?" i.e. even so *nothing* of my sorrow goeth from me; Vulg. *non recedit a me*; Pro. 20:24, **אֲדָבָר מָה יִדְבָּר** "and man, how doth he know his way?" i.e. he scarcely knows it, he does not know it; Chald. **مَا**. Job 31:1, "I have made a covenant with mine eyes, **מָה אֶתְבּוֹנֵן עַל־בְּתוּלָה** how shall I look upon a maid?" (LXX. *οὐ*, Vulg. *non*, Syr. **مَا**). Cant. 8:4, **מָה תִּעֲרֹר וְיִתְעַרְרֶנּוּ אֶת־הָאֲהָבָה** "why awake ye...my beloved?" i.e. do not awake; comp. Cant. 2:7; 3:5 (where in the same context there is **אֵם**); compare below **בְּמָה** Isaiah 2:22, and **בְּמָה** Job 21:17, and **לָמָּה** letter b. Here also I refer Pro. 31:2.

The Chaldee, Syriac, and Arabic, **مَا**, **مَا** have gradually adopted this negative power, the origin of which we see here clearly in the Hebrew.

With prepositions—

(1) **בְּמָה**, **בְּמָה** prop. *in what?* Exod. 22:26; *in what thing?* Gen. 15:8, and thus according to the varied use of the particle **בְּ**.—(a) *for what* (price)? see **בְּ**, B, 9; Isa. 2:22, **בְּמָה נִחְשָׁב הוּא** "at what price shall he be reckoned?" i.e. he is worth little, or nothing.—(b) *on what account? why?* (see **בְּ**, B, 10), 2 Chron. 7:21.—(c) *how? in what way? by what means?* Jud. 16:5; 1 Sa. 6:2.

(2) **בְּמָה** (compare as to the article after **בְּ** of similitude, page cccxi); Syriac **ܒܡܐ**; Arabic **بِمَا**; pr. *as what?* (*wie was?*), to what thing to be compared? It is applied—(a) to space, *how great?* Zech. 2:6, **בְּמָה רָחְבָּהּ** "how great is its breadth?" also, *how long?* Ps. 35:17; Job 7:19.—(b) to number, *how many?* Gen. 47:8; 1 Kings 22:16, **בְּמָה מְעַלִּים** "how many times?" i.e. how often? Used not merely in an interrogation, but also in an exclamation, Zec. 7:3, **הֲכָה בְּמָה שְׁנִים** "how many are now

the years!" for, now so many years; also, *how often?* Ps. 78:40; Job 21:17 (where *how often* is the question of one in doubt, for *seldom*).

(3) לָמָּה (Milél, for לָמָּה), and לָמָּה (Milra), the latter being used with few exceptions (1 Sa. 28:15; 2 Sam. 2:22; 14:31; Ps. 49:6; Jer. 15:18) before the letters מ, ה, ע and the name יְהוָה (see Noldii Concord. Part. p. 904); three times לָמָּה 1 Sa. 1:8.—(a) *wherefore? why?* (compare לָמָּה causal A, 6); Gen. 4:6; 12:18; 27:46, etc., emphat. לָמָּה and with Makk. לָמָּה (see לָמָּה No. 1, b), *why then?* (Arab. لِمَ, emphat. لِمَاذَا); Gen. 25:22, לָמָּה הָאָנֹכִי "why then am I?" why do I exist? the expression of an impatient woman. In oblique interrogation after a verb of knowing, Daniel 10:20.—(b) Sometimes amongst the later writers, where it is properly dissuasive and prohibitory, it passes over to a *negative* sense, like the Syr. ܠܡܐܢܐ, ܠܡܐܢܐ; Ch. לָמָּה, לָמָּה; *lest, lest perhaps*; Eccl. 5:5, לָמָּה יִקְצֹף הָאֱלֹהִים עָלַי "wherefore should God be angry because of thy voice?" for *lest* God be angry. Well in the LXX. *iva μή*, Vulg. *ne forte*; Syr. ܠܡܐܢܐ, Ecc. 7:16, 17; Neh. 6:3. To the Syriac form ܠܡܐܢܐ accurately answers לָמָּה Cant. 1:7; LXX. *μή ποτε*, Vulg. *ne*, and לָמָּה, which, Dan. 1:10, is even put after a verb of fearing, just like לָמָּה, "for I am afraid of my lord the king יְהוָה לָמָּה יִרְאֶה וְיִגְדֹל" *lest* he see;" Theod. *μή ποτε*. (Arab. from לָמָּה, לָמָּה *why?* is shortened לָמָּה not, like לָמָּה from לָמָּה לָמָּה.)

(4) לָמָּה *on account of (that) which, because that*, from לָמָּה on account of (A, 6), and לָמָּה relat. So once, 1 Ch. 15:13, where contr. לָמָּה לְמִבְרָאֵנָה for לָמָּה לְמִבְרָאֵנָה "because that from the beginning," etc. (Compare לָמָּה enough, 2 Ch. 30:3.)

(5) לָמָּה *how long*, Ps. 74:9; 79:5; 89:47; Nu. 24:22.

(6) לָמָּה *prop. upon what?* Isa. 1:5; Job 38:6; hence, *wherefore? why?* Nu. 22:32; Jer. 9:11; in oblique interrogation, Job 10:2; Est. 4:5.

**Note.** As to the use of the various forms, we should observe—(a) the primitive form לָמָּה is found *every where* in pause, also before מ and ה, whether Mak-kaph be inserted or omitted, as לָמָּה זֶכֶר זֶכֶר Zec. 1:9; לָמָּה רָאִיתָם Jud. 9:48; more rarely before ה Josh. 4:6, 21; Nu. 13:19, 20; Deu. 6:20; Josh. 22:16; Jud. 8:1; Gen. 21:29; 1 Ki. 9:13; also לָמָּה 2 Ki. 8:13; Gen. 31:32.—(b) Very frequent is לָמָּה, before letters which are not gutturals, followed by Dag. forte

conjunctive, as לָמָּה Jud. 1:14; לָמָּה Ex. 3:13; לָמָּה 1 Ki. 14:3, and so very frequently; before the harsher gutturals, as ה, with Dag. occult, as לָמָּה Nu. 16:11; לָמָּה Num. 13:18; Ps. 39:5 (although when followed by ה Kametz may also be used, see letter a).—(c) sometimes לָמָּה, followed by Dag. coalesces with the next word, as לָמָּה לָמָּה for לָמָּה לָמָּה Isa. 3:15; לָמָּה Exod. 4:2; לָמָּה Mal. 1:13; לָמָּה (which see), and followed by a guttural, לָמָּה for לָמָּה Eze. 8:6 (also the pr. names לָמָּה, לָמָּה).—(d) לָמָּה is put, followed by the letters ה, ע, ח, with Kametz (according to the known canon, Heb. Gramm. § 27, note 2, b), לָמָּה חָרַל Ps. 39:5; 89:48; Job 26:2 (לָמָּה עֲוִי) 1 Sa. 20:1; also very often before letters, not gutturals, especially as the beginning of a sentence (as to Segol being shorter than Pathach, see Gramm. loc. cit. letter a); לָמָּה מִשְׁפָּט הָאֱלֹהִים 2 Ki. 1:7; Ps. 4:3; 10:13; Isa. 1:5; Jerem. 11:15; very often also as found with prefixes לָמָּה 1 Sa. 1:8; לָמָּה 1 Ki. 22:16; 2 Ch. 18:15; Zec. 7:3; and לָמָּה Ex. 22:26; 33:16; Jud. 16:5; 1 Sa. 6:2; 29:4; Mal. 1:7, etc. (this last is more used than לָמָּה); followed by Dag. forte, לָמָּה Jud. 16:5.

לָמָּה once לָמָּה (which see), Ch.—(1) *what?* Da. 4:32.

(2) *whatever*, Dan. 2:22; 4:32. לָמָּה *what* it is *that, that which*, Dan. 2:28.

With pref. לָמָּה *how! how much!* Dan. 3:33; לָמָּה *wherefore?* used dissuasively; hence *lest*, Ezr. 4:22; לָמָּה id. 7:23. Comp. Heb. לָמָּה letter b.

לָמָּה or לָמָּה not used in Kal; prob. to DENY, TO REFUSE; Arab. لَا and لَا to prohibit, to forbid (compare as to verbs of negation p. xxi, A). Hence—

HITHPALPEL לָמָּה *to delay, to linger* (pr. to refuse, to turn back), Gen. 19:16; 43:10; Exod. 12:39; Jud. 3:26; 19:8; 2 Sam. 15:28; Isa. 29:9; Hab. 2:3.

לָמָּה f. (from the root הָמָה), *commotion, disturbance*, Isa. 22:5; Deut. 7:23; 2 Chron. 15:5. לָמָּה deadly disturbance, 1 Sa. 5:9, 11. Used of the irregular and voluptuous life of a rich man, Pro. 15:16.

לָמָּה (i. q. Syriac ܠܡܐܢܐ "faithful;" also, "eunuch," as being a faithful servant of his master, from the root ܠܡܐܢܐ, [Mehuman], pr. n. of a eunuch in the court of Xerxes, Est. 1:10.

לָמָּה ("whom God benefits," a Chaldean form for לָמָּה), [Mehetabel, Mehetaeal] pr. n.—(1) m. Neh. 6:10.—(2) f. Gen. 36:39.

**מהיר** m. *quick*; hence *prompt, apt* in business, *skilful*, Prov. 22:29; Isa. 16:5; Ps. 45:2. Syriac **ܡܗܝܪ** id. Root **מהיר** No. 2.

**מהל** i. q. Ch. **מהל**, Heb. **מל** (comp. p. CCXI, A), TO CUT OFF, TO PRUNE; figuratively, *to adulterate*, to spoil, to mix *wine* with water, Isa. 1:22. In like manner the Arabs apply verbs of cutting, breaking, wounding, killing; and Martial, Ep. i. 18, *jugulare vetat Falernum*. See more in my Comment. on Isa. loc. cit.

**מהלך** masc. (from the root **הלך**)—(1) *a way, journey*, Neh. 2:6; Jon. 3:3, 4.

(2) *a walk, a place for walking*, Eze. 42:4.—**מהלכים** Zec. 3:7, part. Hiph. from the root **הלך** are leaders, companions.

**מהלל** m. (from the root **הלל**), *praise, thanksgiving*. Pro. 27:21, "as the fining pot (is) to silver, so (let) a man (be) to the mouth that praises him;" i. e. let him diligently examine the praise.

**מהללאל** ("praise of God"), [*Mahalaleel*], pr. n. m.—(1) pr. n. of a patriarch descended from Seth, Gen. 5:12.—(2) Neh. 11:4.

**מהלמות** pl. f. *strokes, stripes*, Pro. 18:6; 19:29, from the root **לם**.

**מהמרות** pl. f. *ἀναξ λεγόμεν*. Ps. 140:11, *streams, whirlpools*, from the root **המר**, which see. Comp.

**مهمر** many waters, whirlpools. The Jewish writers, Symm., Jerome, understand it to be *ditches*.

**מהפכת** fem. (from the root **הפך**), *overturning, overthrow*, Deut. 29:22; like verbals taking after it an accusative, as the case of its verb. Isa. 13:19, *נְהַפְכָתָה אֱלֹהִים אֶת־סוּדוֹם* "like the overthrow of Sodom by God." Jer. 50:40; Am. 4:11.

**מהפכת** f. (from the root **הפך**), pr. *twisting, distortion*, i. e. *the stocks*, in which the hands and feet of a prisoner were so fixed that his body *was distorted* (morin jemand trumm gefesselt worden). Compare **פר** and Scheid, in Diss. Lugdd. page 968; Jer. 20:2, 3:19:26. 2 Chr. 16:10, **בֵּית הַמִּהְפָּכֶת** "the house of the stocks," a prison.

**מהיר**—(1) TO HASTEN, in Kal once, Psalm 16:4.

(2) *to be quick, skilful* in any art or business. Arab. **مهير** to be diligent, acute-minded, see Pi. No. 2, and **קהיר**.

**PIEL מהיר**—(1) *to hasten*—(a) *to quicken*, Isa. 5:19, *to bring quickly*. Gen. 18:6, **הָבִי קָדְשׁ שְׁלֹשׁ סֵאִים** "bring quickly three seahs of flour;" 1 Ki. 22:9.—(b) followed by a finite verb, either with or without the copula, *to do any thing quickly*, where, in the western languages, the adverb *quickly, speedily*, would be used, 1 Sam. 17:48; Gen. 19:22, **הָרַחֵק מִן־הָעִיר** "make haste, escape," i. q. escape quickly, followed by an infinitive or gerund, Ex. 10:16; Gen. 27:20, **מִהֲרָה קִהַרְתָּ לְמָצָא** "how then hast thou found it so quickly?" Ex. 2:18. **מהיר** adv. *quickly*, Jud. 2:17, 23; Ps. 79:8.

(2) *to be prompt, apt* in any thing, Isa. 32:4.

**NIPHAL נִמְהָר** properly *to be precipitate*. Job 5:13, **נִצַּחַת נִמְהָרִים** "the counsel of the cunning is headlong," i. e. being hastily executed it is frustrated. Part. **נִמְהָר**—(1) *headlong, rash*, Isaiah 32:4.—(2) *impetuous*, rushing on precipitately; Germ. *ungefüt*, Hab. 1:6.—(3) *timid*, precipitate in flight, Isa. 35:4.

Derivatives, **מְהִיר**, **מְהִיר**, **מְהִירָה** [pr. n. **מְהִיר**].

II. **מָהַר** TO BUY, specially a wife, for a price paid to the parents (**מָהַר**). Kindred verbs are **מָהַר** which see, and with **ה** hardened **מָהַר**, **מָהַר**, Exod. 22:15.

**מָהַר** adj. *hastening*, Zeph. 1:14. [Inf. Piel in Thes.]

**מָהַר** m. *a price* paid for a wife to her parents, Gen. 34:12; Exod. 22:16; 1 Sa. 18:25. Different from this is the use of the Arab. **مهر** i. e. a spousal gift promised to the future wife, and the Latin *dos*, i. e. the gift given by the parents to their daughter who is about to be married.

**מְהִירָה** fem. *hastening, celerity*, Ps. 147:15; whence **בְּמְהִירָה** Eccles. 4:12; **עַד־מְהִירָה** Ps. 147:15; and **מְהִירָה** adv. *quickly, speedily*, Nu. 17:11; Deu. 11:17; Josh. 8:19, etc.

**מְהִירִי** ("impetuous," see the verb Niph. No. 3), [*Maharai*], pr. n. of one of David's captains, 2 Sa. 23:28; 1 Ch. 11:30; 27:13.

**מְהִירָה** plur. f. (from the root **החל**) *deceitful things*, Isa. 30:10.

I. **מָה** properly i. q. **מָה** *what, (that) which*, pleon. joined in poetic language to the prepositions **אֵל**, **בְּ**, **לְ**, so that there are formed the separate words **מָה־אֵל**, **מָה־בְּ**, **מָה־לְ**, like **בֵּמָה** for **בְּמָה**, **עַמָּה** for **עַמָּה**, see de Sacy, Gr. Arabe, i. § 824, 825, 839; ii. § 82, and



Lehrgeb. page 629. As **מז** and **מז** see in their respective places **מז** poetically used for *in*, Ps. 11:2; Isa. 25:10; 43:2; 44:16; *into*, Job 37:8; *through*, of the instrument, Job 16:4, 5.

II. **מז** i. q. **מז** Arab. **مَز** *water* (see **מז**), from the unused root **מז**. [See Job 9:30 (כחב); see more in Thes.]

**מז** to flow, see **מז**. [See Thes.]

**מז** ("water," i. e. "seed," "progeny of a father," see Gen. 19:30—38; compare **מז** No. II) *Moab, Moabites, and the land of Moab*, pr. n. of a people (m., Jer. 48:11, 13), and a region (fem., Jer. 48:4), now called Karrah, from the chief city, extending to the east of the Dead Sea, as far as Arnon. **מז** the plains of Moab, Deu. 34:1, 8; Num. 22:1, situated to the north of Arnon, opposite to Jericho, although called also **מז** Deut. 28:69 (29:1); 32:49, formed no part of the genuine limits of the Moabites. As to the history and geography of the kingdom of Moab, see my Comment. on Isaiah i. 501, sqq. Gent. noun **מז** f. **מז** Ru. 4:5; 2 Ch. 24:26.

**מז** i. q. **מז**, **מז**, which see, *over against*, Neh. 12:38.

**מז** m. *entrance*, Eze. 43:11 and 2 Sam. 3:25 in **מז** for **מז**, a word irregularly formed so as to correspond with the word **מז** which is added in the sentence. Compare Lehrg. p. 374, note.

**מז**—(1) TO FLOW, TO FLOW DOWN, ["TO MELT,"] (see Pilel, Hiphil). To this answers the Arab. **مَز** Med. Ye. Figuratively *to be dissolved with fear and alarm* (compare **מז**), Ez. 21:20; Ps. 46:7; Am. 9:5.

(2) transit. *to dissolve* any one, i. e. *to cause to pine and perish*, Isa. 64:6.

NIPHAL, *to melt away* (used of a host of men), 1 Sam. 14:16. Figuratively *to melt with fear and alarm*, Ex. 15:15; Josh. 2:9, 24; Ps. 75:4.

PILEL **מז** *to cause to flow down, to soften*, e. g. arid ground with showers, Ps. 65:11, **מז** "thou hast dissolved my welfare;" כחב **מז** "thou hast dissolved me (and) terrified (me)."

HITHPALPEL, *to flow down, to melt*, Am. 9:13, hyperbolically, "all the hills shall flow down," shall all, as it were, dissolve into wine and oil. Figuratively *to melt with fear and alarm*, Nah. 1:5; Ps. 107:26.

**מז** an unused root. Arab. **مَز** Med. Ye; *to be moved, agitated*, e. g. used of an earthquake (cogn. **מז**, **מז**, **מז**). The verb itself in Pilel **מז** is perhaps found, Hab. 3:6, "(God) standeth **מז** and moveth the earth," compare LXX., Ch. But see under **מז** Poel.—Besides this, hence is derived the noun **מז**.

**מז** m. (from the root **מז**) Prov. 7:4, and Ruth 2:1 קרי **מז**, familiarity, acquaintance-ship, and coner. *an acquaintance, a friend*.

**מז** f. id. Ruth 3:2.

**מז** fut. **מז** TO TOTTER, TO SHAKE (kindred to **מז** and **מז** ["**מז** Med. Ye, to turn aside from right

**מז** to incline, comp. Syr. **مَز** to waver," see Thes.]), e. g. used of the mountains, Ps. 46:3. Isa. 54:10; of a land or kingdom, Ps. 46:7; 60:4; of individual persons, Prov. 10:30; 12:3; 25:26; Ps. 10:6 [most of these are Niph.], in which sense there is often said **מז** any one's foot totters; Deut. 32:35; Ps. 38:17.—Lev. 25:35, "if thy brother be poor, **מז** and his hand totter with thee," i. e. if ruin, as it were, threaten him.

NIPHAL **מז**, fut. **מז** i. q. Kal, *to totter, to shake*, e. g. used of the foundations of the earth, Ps. 82:5; almost always with a negative particle, as **מז** *I do not totter, I shall not totter*; used of an intrepid unwavering person, Ps. 10:6; 16:8; 30:7; **מז** *he does not totter, he is firm, intrepid*, Ps. 21:8; 46:6; 112:6.

HIPIL, *to cause to totter, or come down, to cause to fall upon*, Ps. 55:4; 140:11 כחב **מז**.

HITHPOEL i. q. Kal and Niphal, Isa. 24:19; hence the two following words.

**מז** m.—(1) *a tottering*, Ps. 66:9; 121:3.

(2) *a bar* for carrying anything on, so called from being shaken, Num. 13:23; also *a frame* for bearing, Num. 4:10, 12.

(3) *a yoke*, Nah. 1:13, see **מז** No. 3.

**מז** f.—(1) i. q. **מז** No. 2, *a bar, staff*, 1 Ch. 15:15. **מז** bars of a yoke, Lev. 26:13; Eze. 34:27, a bent piece of wood put round the neck of a bull, with the two ends fastened to a wooden yoke.

(2) *a yoke* itself, Jer. 27:2; 28:10, 12; Eze. 30:18. Metaph. Isa. 58:6, 9.

**מז** i. q. **מז** TO PINE AWAY; specially *to be brought to poverty*, Lev. 25:25, 35, 39, 47 Some

have absurdly referred to this root the pr. n. מִיָּדָר, מִיָּדָר, מִיָּדָר, which see in their own places.

**מול** TO CUT OFF, TO CIRCUMCISE (comp. מִלָּה No. II., מִלָּה No. I.); with an acc. of pers. Gen. 31:4; Ex. 12:44; Josh. 5:4, 7; and of the foreskin, Gen. 17:23. Metaph. Deut. 10:16, וּמִלֶּתְם אֶת עֵרְלַת לִבְבְּכֶם "circumcise therefore the foreskin of your heart," remove impure things from your mind [?]; Deut. 30:6; comp. περιτομή καρδίας, Rom. 2:29, and Arab. طهر to circumcise, prop. to purge, because the foreskin was regarded as unclean and profane.

NIPHAL, to be circumcised, to circumcise oneself, Gen. 17:10, 13; 34:15, 17, 22. Figuratively, Jer. 4:4, הַפְּלוּ לַיהוָה "circumcise yourselves to Jehovah," i. e. put away all wickedness from your minds, and consecrate yourselves to Jehovah.

PILEL מוֹלֵל to cut down. Impers. Ps. 90:6, לִעֲרֹב מוֹלֵל יְהוָה "in the evening it is cut down (man like grass) and withereth."

HIPHAL, to cut off, destroy (a people), Ps. 118:10, 11, 12.

HITHPALEL הִתְמוֹלֵל to be cut off at the point, blunted (as arrows); Ps. 58:8, יִרְדּוּ הַצֵּדָה כְּמוֹ יִתְמוֹלְלוּ " (where) he sends his arrows, (they shall be) as if cut off at the point," i. e. blunted, good for nothing.

Derivative, מוֹלֵה.

**מול** Deu. 1:1; מוֹאֵל Neh. 12:38; elsewhere מוֹל prop. subst. the front part, front, but always used as a prep.—(1) before, in the presence of: (the etymology is doubtful; Jo. Simonis compared it with Arabic عمل, which according to Castell, followed by الى is to oppose, but this signification itself rests on a great mistake, for in Avicenna, ii. 111, the passage referred to, there is عمل الى. It may be more correctly supposed that in the verb מוֹל to cut off the point, there is the notion of front; in this case מ in מוֹל would be inserted in order to lengthen the syllable, as at the end of קָמַל for קָמַל; comp. Gerin. 608, 609. I prefer however with Ewald in Heb. Gramm. p. 612, to regard this form itself as proper and primary, so indeed that מוֹל may be for מוֹל from the root מוֹל i. q. מוֹל, מוֹל to go before [taken in Thes. as from מוֹל; but see Thes. p. 777]. Ex. 18:19, מוֹל הָאֱלֹהִים "before God."

(2) opposite to, over against, e. g. a city, Deu. 3:29; 4:46; 11:30; Josh. 19:46; a people, Deut. 2:19; 1 Ki. 7:5, מוֹל מַחֲזֶה אֶל מַחֲזֶה "window over against window."

With other prepositions prefixed—(1) מוֹלֵם to wards any one, after verbs of motion, 1 Sa. 17:30; Ex. 34:3; and of rest, Josh. 8:33, "they stood מוֹל הַר גֵּרִיזִים towards mount Gerizim;" Josh. 9:1. Specially מוֹל פָּנֵי prop. in the face, or front of, mostly after verbs of motion, 2 Sam. 11:15, "set ye Uriah מוֹל פָּנֵי הַמִּלְחָמָה in front of the battle;" Ex. 26:9; 28:25, 37; Lev. 8:9; Nu. 8:2.

[מוֹלֵם adv. over against, Neh. 12:38.]

(2) מוֹלֵם — (a) prop. from before, i. q. מוֹלֵם, after verbs of motion, Lev. 5:8; 2 Sam. 5:23, מוֹלֵם בְּקֵצִים "from before the trees called Baka;" Mic. 2:8, "ye pull off the traveller's cloak מוֹלֵם שִׁלְמָה (prop.) from the face of the garment," as if בִּדְחָה, hart vom Obertheile weg.—(b) of tarrance in a place; 1 Ki. 7:39, מוֹלֵם קִנֹּב "on the south side;" Num. 22:5, "and he (the people) is dwelling מוֹלֵם by my side," mir zur Seite. Followed by מוֹלֵם on the fore part, in front of any thing, Exod. 28:27; 39:20.

**מולדת** ("birth," "race"), [Moladah], pr. n. of a town in the southern part of the tribe of Judah, afterwards given to the Simeonites, Josh. 15:26; 19:2; 1 Ch. 4:28; Neh. 11:26.

**מולדת** f. (from the root מוֹלֵד).—(1) birth, origin. Est. 2:10, 20; plur. מוֹלֵדוֹת nativity, origin, Ezek. 16:3, 4; מוֹלֵדֶת מוֹרֵץ Gen. 11:28; 24:7; and simply מוֹלֵדֶת native land, Gen. 12:1; 24:4.

(2) progeny, offspring, children, Genesis 48:6; Lev. 18:9, 11.

(3) kindred, family, Gen. 31:3; those of the same nation, Est. 8:6.

**מולדת** f. circumcision, Ex. 4:26; root מוֹלֵד.

**מוליד** ("begetter"), [Molid], pr. n. m., 1 Ch. 2:29.

**מוֹל** (for מוֹל, מוֹל, from the root מוֹל, m. spot, a stain, blemish (Syr. مَوَل id., Arab. عيب and عيب a spot; specially of small pox; Gr. μωμος).—(a) in a physical sense used of any defect or blemish of body, Lev. 21:17, 24; 22:20, 21, 25. Those who are spoken of as beautiful, should be free from every blemish, 2 Sam. 14:25; Cant. 4:7.—(b) in a moral sense, Deut. 32:5; Job 11:15; 31:7.

מוֹן [an unused root]; see מוֹן.

**מוֹכב** m. (from the root מוֹכב), the circuit (of a house), Eze. 41:7.

**מוֹסר** (from the root מוֹסר) only found in pl. מוֹסְרוֹת Jer. 51:26; constr. מוֹסְרוֹת, מוֹסְרוֹת.

(1) *a founding, the act of laying a foundation*, Isa. 40:21.

(2) *foundations*, e. g. of a building, Jer. 51:26; of the earth, Prov. 8:29; of heaven, 2 Sam. 7:28. Hence buildings whose foundations alone remain, *ruins*, Isa. 58:12.

**מוסד** m. i. q. **מוסד** No. 1. Isa. 28:16, **מוסד** מוסד "a founded foundation," i. e. firm; compare **יסר** Hophal.

**מוסדה** f. — (1) *foundation*, Ezek. 41:8 קרי, where the **חביב** is **מיסדות**.

(2) *an appointment (of God), a decree*. Isa. 30:32, **מוסדה** מוסדה "the rod sent by God;" compare the root **יסר** Kal, and Pi. No. 2.

**מוסד** m. (from the root **סכך**), a (covered) *portico*, 2 Ki. 16:18 קרי, where there is in **חביב** **מיסד**.

**מוסר** for **מאסר** (from the root **אסר**), only in plural **מוסרים** and **מוסות** — m. *bonds*; specially used of the bonds of a yoke, often metaphorically, Psalm 2:3; 107:14; 116:16; Isa. 28:22; 52:2; Jer. 5:5; 27:2.

(2) pr. n. **מוסר** and **מוסות** [*Mosera, Moseroth*], pr. n. of a station of the Israelites in the desert, Num. 33:30; Deut. 10:6.

**מוסר** m. (from the root **יסר**) — (1) *correction of children by their parents, of nations by kings, of men by God*. Prov. 22:15, **מוסר** מוסר; 23:13, **מוסר** מוסר "withhold not correction from a child." Job 12:18, **מוסר** מוסר פתח, "he loosens or dissolves the correction (or discipline) of kings," i. e. their authority. Job 5:17, **מוסר** מוסר שדי "the correction of the Almighty." Hosea 5:2, "I (will be) a correction to all."

(2) *admonition, discipline*, especially that which children receive from parents, men from God, Psalm 50:17; Jer. 2:30; Prov. 1:8; 4:1; 5:12; 8:33; and hence *example*, by which others are admonished, Eze. 5:15; compare the verb, Eze. 23:48.

(3) *instruction, doctrine*, in which sense it is joined with **דעת**, **חכמה**, Pro. 1:2; 4:13; 6:23; 23:23.

**מועד** m. (from the root **יעד**), plur. **מועדים** and **מועות**.

(1) *a set time* (see the root Kal No. 1). — (a) *of a point of time*, 1 Sam. 13:8, 11; 2 Sam. 20:5; 24:15; Gen. 17:21, **מועד** מועד בשנה הבאה, "about this time next year." Jerem. 8:7, "the stork **מועד** knows her times," those in which she has to emigrate into other countries. Hab. 2:3, **מועד** מועד "the vision belongs to a time (somewhat remote);" Dan. 8:19; 11:27, 35; Ps. 75:3; spec. a festival day, La. 1:4; 2:6; more fully **מועד** יום Hos. 9:5; 12:10;

**מועדי יהוה** the feasts of Jehovah, Lev. 23:2, 4, 37, 44; and thus by meton. of the *festival sacrifices*, 2 Ch. 30:22 (compare **חג** No. 2). — (b) *of space of time*, as appointed, defined, i. q. **מועד** Gen. 1:14; specially in prophetic style of *a year* [i. e. equal to that from one *festival* to its recurrence], Dan. 12:7; comp. Chald. **מועד** Dan. 7:25.

(2) *an assembly* (comp. **מועד** No. 2 [in **יעד**]). Job 30:23, **מועד** מועד לְכָל־חַי "the place of the assemblage of all living," of Hades; Isaiah 33:20; Num. 16:2, **מועד** מועד קראי "called to the assembly;" elsewhere **מועד** קראי. In Isa. 14:13, in the speech of the king of Babylon, there is mentioned **מועד** מועד "the mount of the assembly" (of gods), which is probably the mountain called by the Persians **المروج**,

**el Burj, el Burz**; by the Indians *Meru*, which the Orientals regarded as situated in the Northern regions of the earth, and as being like the Olympus of the Greeks, "the seat of the gods;" see what I have said more fully on this on Isa. II. p. 316, seqq. [It is utterly needless to seek for any mountain except that on which the temple stood; "the sides of the north" distinctly marks Jerusalem as the place spoken of.] **מועד** אהל "the tent of the assembly," is a name often given to the holy tabernacle of the Israelites, elsewhere called the tabernacle of the covenant, Exod. 27:21; 40:22, 24; and often besides; either because there God met with Moses (Exod. 25:22; Num. 17:19), or from the assemblies of the people which were held before this tent. As to Luther's translation, *Stiftshütten*, i. e. the tabernacle of the covenant, he has followed the rendering of the LXX. (*σκήνη τοῦ μαρτυρίου*), and Vulg. (*tabernaculum testimonii*), who have taken **מועד** as if it were the same as **עדות** compare Num. 9:15.

(3) Meton. *a place in which an assembly is held*, Josh. 8:14. **מועד** אל of the temple, Lam. 2:6. It is hard to say what are meant, Ps. 74:8, **מועד** מועד "all the holy places of God in the land;" but I scarcely doubt that the *holy places* besides Jerusalem are to be understood, such as Ramah, Bethel, Gilgal, etc. celebrated as being *high places* (**גבוהות**) and *seats of the prophets*; I have said more on this in the preface to Gramberg's *Religionsideen des A. T.* vol. i. [The fatal objection to this theory is that *high places* could not be recognised of God, as his places of assembly.]

(4) *an appointed sign, a signal*, Jud. 20:38

**מועד** m. (from the root **יעד**) *an assembly*, poet

of a troop of soldiers, Isa. 14:31; compare מוֹדֵר Lam. 1:15.

מוֹעֲדָה pl. f. מוֹעֲדוֹת ["a spurious form"], *festivals*, 2 Ch. 8:13 [where the pl. really is מוֹעֲדוֹת]; compare מוֹעֵד No. 1, a.

מוֹעֵד f. (from the root יָעַד) *appointed place of meeting*. Joshua 20:9, עָרֵי הַמּוֹעֵד "cities of refuge" (Syr. حِلْج refuge, shelter, port; حِلْج place of refuge).

מוֹעֲדָה ("assembly of Jehovah"), [*Mo-  
adiah*], pr. n. m. Neh. 12:17."

מוֹעֵד see עָד.

מוֹעֵף m. verbal part. Hoph. from the root עָפָה, *darkness*, Isa. 8:23.

מוֹעֵצָה f. i. q. עֲצָה (from the root יָעַץ) only in plur. מוֹעֲצוֹת *counsels*, Ps. 5:11; 81:13; Jer. 7:24; Mic. 6:16; Prov. 1:31, יִשְׁבְּעוּ מִמּוֹעֲצֵיָהֶם "they shall be satiated with their counsels" (i.e. with the fruits of them).

מוֹעֲקָה f. verb. of Hoph. from the root עָקָה a *heavy weight*, Ps. 66:11.

מוֹפֵת plur. מוֹפְתִים a *miracle, a prodigy*. (The true etymology was long unknown. However, I have now no doubt but that it should be referred to the root יָפָה; and that it properly means a *beautiful*, or *splendid deed*, for מוֹפְתִים, although from the origin having been overlooked, Tzere of the last syllable ת is cast away in the pl., I proposed another derivation in Thes. p. 143.) Most frequently used of miracles performed by God and by those sent by Him, Exod. 4:21; 7:3, 9; 11:9; Ps. 78:43; 105:5, 27. Very often are joined אֲתוֹת וּמוֹפְתִים signs and miracles, Ps. 135:9; Deu. 4:34; 7:19; 26:8; 29:2; 34:11; Jer. 32:21. אֲתוֹת וּמוֹפְתִים to perform signs and miracles, Deu. 6:22; Neh. 9:10; also with the verb שָׁחַ Jer. 32:20.—As miracles were regarded as the signs of divine authority, מוֹפְתִים is also —

(2) a *sign, a proof*, as of divine protection, Psal. 71:7; of the divine justice in punishing the wicked, Deu. 28:46; and it is often used of the sign given by a prophet, to cause that which has been predicted or promised to be believed, i. q. אֵלֶּה 1 Kings 13:3, 5; 2 Chron. 32:24, 31; Deut. 13:2, 3 (see Comment. on Isa. 7:11). Hence —

(3) a *sign of a future event, a portent*, i. q. אֵלֶּה No. 3. Isa. 8:18, "behold I and the children whom Jehovah has given me וּלְמִסְתֵּימֵינוּ (are) signs and portents in Israel," i. e. with our ominous names we indicate future events. [But see the application of

this passage to Christ and the Church, Heb. ii. 13] Isaiah 20:3. Zec. 3:8, אֲנִשֵּׁי מוֹפֵת, men who in their persons shadow forth future events, Eze. 12:6, 11; 21:24, 27.

מוֹרֵץ — (1) TO PRESS, whence part. מֹרֵץ *oppressor*, Isa. 16:4, and the noun מֹרֵץ. Kindred is מִצָּה to squeeze out.

(2) prob. in general to *separate*, like the Arab.

Med. Ye. Hence —

מוֹץ Zeph. 2:2; more often defectively מִן m. *chaff, husk*, separated from the grain by winnowing (Ch. מוֹן, מוֹנָה, מוֹנָה). Isa. 41:15. Ps. 35:5, יְהִי כְמוֹן לְפָנֵינוּ "let them be as chaff before the wind" (blown away by the wind), compare Ps. 1:4; Job 21:18; Isa. 17:13.

מוֹצָא (from the root יָצָא) pl. const. מוֹצְאִים m.

(1) a *going out*, Nu. 33:2; sun-rise, Ps. 19:7; comp. Hos. 6:3, the promulgation of an edict (see the root, letter l). Dan. 9:25.

(2) the place from which one goes out, hence a gate, Eze. 42:11; 43:11; מוֹצָא מַיִם a fountain of waters, Isa. 41:18; מוֹצָא כֶּסֶף a vein of silver, Job 28:1; מוֹצָא רֶשֶׁת a place fertile in grass, Job 38:27; absol. also the East, from which the sun goes out, Psalm 75:7. The expression is peculiar, and by zeugma, Ps. 65:9, וְעָרַב תְּרִינוּ מוֹצְאֵי בֹקֶר "the rising (outgoing) of the morning and the evening thou makest to rejoice;" for the evening properly does not rise.

(3) that which goes out, is produced, as מוֹצְאֵי שִׁפְתַּי that which goes out of the lips, words, speech, Nu. 30:13; Deu. 23:24.

(4) origin, stock, 1 Ki. 10:28.

(5) [*Moza*], pr. n. m. — (a) 1 Chr. 8:36; 9:42. — (b) 1 Ch. 2:46.

מוֹצְאָה f. of the preceding — (1) [pl.] origin, springing, Mic. 5:1.

(2) pl. מוֹצְאוֹת *cloacæ*, where filth is carried away, see מוֹצֵא, מוֹצְאָה, compare Mark 7:19, εἰς τὸν ἀφεδρῶνα ἐκπορεύεται; 2 Ki. 10:27 קרי.

מוֹצֵק m. (from the root יָצַק to pour), *something poured out, cast*. Job 38:38 (in this passage, dust which flows together with rain-water); cast metal, 1 Ki. 7:37.

מוֹצֵק m. in pause מוֹצֵק (from the root יָצַק) *what is narrow* (opposed to רָחֵב). Job 37:10, מַיִם רַבִּים בְּמוֹצֵק "the breadth of the waters become narrow," is contracted; comp. Job 36:16; whence it follows that מוֹצֵק in this place does not mean *poured out*.

**מוצקה** f. (from the root **פצק**), a tube for pouring through, *Zec. 4:2*.

**מויק** not used in Kal. ["Arab. **مائي** med. Waw, to be light, foolish."]

**HIPHIL** **הִמַּיַק** TO MOCK, TO DERIDE, *Psalm 73:8* (Aram. Pael **מַיַק** id.; compare *μῶκος, μωκάω, —άμαρ, μωκίζω, se moquer* [Engl. to mock]).

**מוקד** m. (from the root **קד**)—(1) *heat, burning*, *Isa. 33:14*.

(2) *dry wood, faggot*, *Ps. 102:4*.

**מוקדה** f. (from the root **קד**)—(1) *the part of the altar on which the burnt offering was consumed*; perhaps, *heap of fuel*, *Lev. 6:2*.

**מוקש** m. (from the root **קש**)—(1) *a noose, a snare*, by which wild beasts and birds are caught, *Am. 3:5*. **מוקשי-קנות** the snares of death, *Psa. 18:6*. Once used of an iron ring put through the nostrils of a beast (comp. *רוח, חת*), *Job 40:24*.

(2) Metaph. used of a *cause of injury*. *Ex. 10:7*: **לֹא יָבִיט עָלֵינוּ לְמִקְשׁ** "how long shall this man be a snare to us?" i.e. bring us into evil. *Ex. 23:33; 34:12; Deu. 7:16; Josh. 23:13; Isa. 8:14*.

Plur. **מִקְשֵׁי**, once **מִקְשֵׁי**—*Ps. 141:9*.

**מור** see **מור**.

**מור** not used in Kal; TO CHANGE, TO EXCHANGE, i. q. **מיר**. In Syriac this root has the signification of *to buy*; in Arabic the letters **م ل** Med. Ye, signify *to sell*; both taken from the notion of exchanging; compare Heb. **מיר** No. II.

**HIPHIL** **הִמַּיר**—(1) *to exchange* any thing, *Levit. 27:33; Eze. 48:14; Mic. 2:4*; followed by **ב** of the thing with which any thing is exchanged, *Psa. 106:20; Jer. 2:11; Hos. 4:7*.

(2) absol. *to change*. *Psal. 15:4*, "he sweareth **יָמִיר** and changeth not (sc. his mind);" i.e. does not violate his oath. *Psa. 46:3*, **לֹא יִמְרָא בְּהִמַּיר אֶרֶץ**, "we will not fear, though the earth should change (itself)," should perish (comp. *Psa. 102:27*).

**NIPHAL** **יִמַּר** (as if from the root **מיר**), *to be changed*, *Jer. 48:11*.

Derivative, **מִמְרָה**.

**מורא** m. (from the root **ירא**)—(1) *fear*. *Gen. 9:2*, **מִרְאָתְךָ** "the fear of you." *Deu. 11:25*; also, *reverence*, *Mal. 1:6*.

(2) *that which is feared or revered*, specially spoken of God (compare **פחד**), *Isa. 8:12, 13; Ps. 76:12*.

(3) *a stupendous or wonderful deed*, *Deut. 26:8; 34:12; Jer. 32:21*. Pl. **מוֹרָאִים** *Deu. 4:34*.

**מורג** m. *Isa. 41:15*; plur. **מוֹרְגִים** *2 Sam. 24:22*; and with the syllable lengthened in the later manner (see *Lehrg. p. 145*), **מוֹרְגִים** *1 Chr. 21:23* (from the root **רג**), *tribulum, a threshing wain*; Spanish, *trillo*; Ital. *trebbio* (Arab. **نورج**), an instrument of husbandry for rubbing out corn on a threshing floor. It consists of three or four wooden cylinders armed with stones or iron, and joined together as a sledge; it is drawn by cattle over the corn, to separate the grains from the ear. See *Varro de R. R. i. 52; Niebuhr's Travels, vol. i. page 151*.

**מורד** m. (from the root **ירד**)—(1) *a declivity, a country abounding in declivities*, *Joshua 7:5; 10:11*.

(2) *1 Ki. 7:29*, **מַעֲשֵׂה מוֹרָד** *work hanging down*, pensile work, festoons.

**מורה** m. pr. part. **Hiphil**, of the root **ירא**—(1) *a shooter, darter, archer*.

(2) *the early rain*, see the root **Hiphil** No. 1, 2.

(3) *one teaching*, *Isaiah 9:14; 2 Ki. 17:28; a teacher*, in plur. used of prophets, *Isa. 30:20*.—*Job 36:22*, "behold God (is) great, and we know him (not), **מִי כִמְהוּ מוֹרָה** who (is) a teacher like him?" i.e. is wise, and has endued us with wisdom? (comp. *Job 35:11*, **מִלִּפְנֵי מַבְהֵמוֹת אֶרֶץ וּמַעֲוֵה הַשָּׁמַיִם יִחְבְּקֵנוּ**). LXX. *δυνάστης*, perhaps from the Aramaean use of **ܡܪܝܢܐ** *lord*; and it may be inquired by etymologists whether this very word, and its signification of *lord*, may not come from the Hebrew **מורה** *a teacher*. Others regard **מורה** h.l. as i. q. **מורה** *Psal. 9:21*, and **מורה** *fear*, the object of fear and reverence.

(4) [*Moreh*], pr. name.—(a) of a Canaanite, like Mamre, whence **מורה** *אלון* *Gen. 12:6*, and **מורה** *אלני* *Deu. 11:30*, the oak grove of *Moreh*, not far from Shechem (so called from its possessor).—(b) **הַבְּצִתְהֵמוֹרָה** *the hill of the teacher*, in the valley of Jezreel, *Jud. 7:1*.

I. **מורה** masc. (from the root **קרה** to stroke), *a razor*, *Jud. 13:5; 16:17; 1 Sa. 1:11*.

II. **מורה** *Psa. 9:21* כתיב **מורה** i. q. **מורה** *terror*, which is given in **קרי** by way of explanation.

**מורס** (from the root **רס**) m. *destruction*. *Isa. 18:2*, **גֹּיִם מְרִסִּים וּמִשְׁחָרִים** "a mighty and destructive nation." Others take **מורס** as part. Pual from **רס** for **מורס** *fierce, active*. [So Ges. in *Thes.*]

**מוריה** see **מוריה**.

**מורש** m. (from the root **ורש**) with Kametz impure, *possession*, Obad. 17. Isaiah 14:23; Job 17:11, **מורש** לְבָבִי "the possessions of my heart," i. e. my delights, my dearest counsels which I cherish as it were in my inmost breast.

**מורשה** f. id. Ex. 6:8; Deu. 33:4.

**מורשת נח** ("the possession of the Gittites"), [*Morosheth-gath*], Mic. 1:14; pr. n. of a town near Eleutheropolis, where Micah the prophet was born. The Gent. noun is **מורשתאי** [*Morasthite*], Mic. 1:1; Jer. 26:18.

**י. מורש** — (1) TO YIELD, TO GIVE WAY, Num. 14:44; Josh. 1:8; Isa. 22:25; 54:10; 59:21; Jer. 31:36.

(2) causat. to remove, to take away, Zec. 3:9.

**HIPHIL** — (1) to let remove, i. e. to let prey go, Nah. 3:1; to withdraw from any one, followed by **מן** of persons. Mic. 2:3, "from whom ye shall not remove your necks;" verse 4.

(2) more frequently i. q. **Kal** to give way, Exod. 13:22; 33:11; Pro. 17:13; Job 23:12; Ps. 55:12; Jer. 17:8, **וְלֹא יָמִישׁ תְּעִשׂוֹת פְּרִי**, "and it shall not cease to bear fruit."

**II. מורש** i. q. **מורש** and **יָמַשׁ** TO FEEL, TO TOUCH, Gen. 27:21.

**HIPHIL**, id. Ps. 115:7, and Jud. 16:26 **קרי**.

Derivative, pr. n. **מורשי**.

**מורשב** (from the root **ורשב**) plur. constr. **מורשבי** and **מורשבות** m. — (1) a seat, place for sitting, 1 Sam. 20:18, 25; Job 29:7.

(2) a sitting down, an assembly of persons, Ps. 1:1; 107:32.

(3) habitation, Gen. 27:39. **בית מורשב** dwelling-place, Lev. 25:29. **עיר מורשב** a city of habitation, Ps. 107:4, 7. Meton. — (a) time of inhabiting, Exod. 12:40. — (b) inhabitants, dwellers. 2 Sa. 9:12, **כל מורשב בית ציבא**.

(4) the site (of a city), 2 Ki. 2:19.

**מורשי** ("yielding" ["prob. for מורשיה 'proved by Jehovah'"]), [*Mushi*], pr. n. m. Exod. 6:19; Nu. 3:20; also **מורשי** 1 Chr. 6:4. Patron. itid. **מורשי** for מורשי Nu. 3:33; 26:58.

**מורשכות** f. pl. pr. part. act. from the root **ורשך**, those that draw, poet. for cords with which any one is bound, Job 38:31. Compare Arab. **مسكة** a fetter, from **مسك** to hold firmly.

**מורשעות** pl. f. (from the root **ורשע**) *salvations deliverances*, Ps. 68:21.

**מורת** pret. **מת** (compare Syr. **ܡܪܬ**). — (1) TO DIE (so in all the Phœnicio-Shemitic languages. The middle radical **ר** appears to be softened from the liquid **ר**, compare **ורש**, **ורש**, etc., so that the original stock would be *mrt*, compare Sansc. *mri*, to die, *mrita*, dead, death; also *mdth*, *muth*, *müth*, *méth*, *méd*, to kill; Malay, *müta*, to kill and to die; Zend. *mreté*, *mereté*; Pehlev. *murdeh*, *mard*, mortal, man; Pers. **مردن** to die; Gr. **μυρός**, i. q. **βροτός**; Lat. *mors*, *mortis*, *Morta*, ap. Liv. Andr.; Germ. *Mord*; Old Germ. used not only for killing, but also for death). It is used of death, whether of men or beasts (Ex. 11:5; Ecc. 9:4), whether natural (Gen. 5:8, 11, 14, 17, 20, 27, 31, and so very frequently) or violent, Ex. 21:12, 15; Deut. 13:10; 19:11, 12; 21:21; Job 1:19, etc. The cause of death is put with the prefix **ב**, Josh. 10:11, "more died **הַקָּרָה** by the hail-stones than," etc.; Jud. 15:18, **אָמַת בְּצִקָּא** "I die of thirst," Eze. 5:12; and with **מפני** Jer. 38:9. Figuratively, the heart of any one is said to die, i. e. to fail, 1 Sam. 25:37; the trunk of a tree, Job 14:8 (compare **הָרִי**); land which lies untilld, Gen. 47:19, "why should we die, we and our land," which latter is then explained **הָאֲרֶמֶת חֲשֵׁב** (compare Arab. **ميت** to be untilld, sterile, desert, as land, Koran, ii. 159; xxv. 51; xxix. 63). Used ironically, Job 12:2, **עֲמֻקֵּי חִכְמָה** "wisdom dies (i. e. is extinguished, perishes) with you."

(2) to perish, to be destroyed, of a state, Amos 2:2; Hos. 13:1, see **קָוַת**. — Part. **מת** dying, about to die, Gen. 20:3; dead, Num. 19:11, 13, 16; without distinction of sex (as in Germ. *ein Toter*, *ein Kranter*, compare Hebr. Gram. § 105, 1 note), Gen. 23:4. Pl. **מתים** of idols, opp. of the living God (**אל חי**), Ps. 106:28.

**PILEL מותח** to slay, to kill, Ps. 34:22; Jer. 20:17; often emphat. to destroy thoroughly, kill outright, 1 Sa. 14:13; Jud. 9:54; 2 Sa. 1:16.

**HIPHIL** **המית**, 2 pers. **המת**, 1 pers. with suff. **המיתי** 1 Sa. 17:35, **המיתי** Hos. 2:5, id.; Jud. 16:30; 2 Sa. 3:30; 21:1; often used of death sent by God himself, by diseases, famine, etc. (Isa. 65:15; Hos. 2:5; Ex. 16:3; 17:3; Num. 14:15; 16:13), sometimes opp. to the verb **הרג**, which is always used of violent death by the hand of man, comp. Isa. 14:30; whence part. **המיתים** killers, prob. angels of death. Job 33:22.

**HOPHAL** הוּכַח *to be slain*, Deu. 21:22; 1 Sa. 19:11. Derivatives, מָכַח, מְכַחְתָּהּ, and —

**מָוֶת** m. constr. מוֹת.—(1) *death*, sometimes used as personified (Ps. 49:15). מָוֶת דְּלִי deadly weapons, Ps. 7:14; יָשָׁן מָוֶת to sleep the sleep of death, Ps. 13:4. מָוֶת 1 Sa. 20:31; 26:16, and אִישׁ מָוֶת guilty of death, liable to be put to death, 1 Ki. 2:26; 2 Sam. 19:29. Poet. for *the dead*, Isa. 38:18.

(2) *the place or abode of the dead*, i. e. *Hades*, Job 28:22; whence שְׁעַר מָוֶת the gates of death, of Hades, Ps. 9:14; הַדְרֵי מָוֶת the utmost recesses of Hades, Prov. 7:27.

(3) *fatal disease, pestilence*, Jer. 15:2; 18:21; 43:11; Job 27:15, compare θάνατος, Apoc. 6:8; 18:8; Ch. מוֹתָא, and Germ. *Seuche* Job, used of the fatal disease of the middle ages, [which was also called in English *the Black Death*].

(4) *destruction* (opp. to חַיִּים good fortune), Prov. 11:19; 12:28; Isa. 25:8; Exod. 10:17.—With הַ parag. הַמָּוֶת Ps. 116:15; plur. מוֹתִים Eze. 28:10; Isa. 53:9. [But see מָוֶת as to the last passage.]

**מוֹת** Ch. id. Ezr. 7:26.

**מוֹתָר** m. (from the root יָתַר).—(1) *abundance*, Prov. 14:23; 21:5.

(2) *excellence, pre-eminence*, Ecc. 3:19.

**מִזְבֵּחַ** constr. מִזְבֵּחַי with suff. מִזְבֵּחַי, 1 Ki. 8:31; pl. מִזְבְּחוֹת, m. (from the root זָבַח), *an altar*, Lev. 1:9, 13, 15; 2 Ch. 29:22, etc. In the holy places, as set up by Moses and by Solomon, there were—(a) מִזְבֵּחַ הָעֹלָה the altar of burnt offering, Ex. 30:28, or מִזְבֵּחַ הַנְּחֹשֶׁת the brazen altar, placed in the outer court, Ex. 39:39.—(b) מִזְבֵּחַ הַקֶּטֶר the altar of incense, or the golden altar, within the temple (בְּהֵיכָל), Ex. 30:27; 1 Ki. 7:48. Of altars of idols, Isa. 17:8; 27:9 [?].

**מִזֵּג** an unused root, i. q. מִצֵּד (which see), *to mix, to mingle*, Arab. and Syr. id.; whence —

**מִצָּנ** m. *mixed wine*, i. e. spiced [Cant. 7:3], κεράσμενον ἄκρατον, Apoc. 14:10; *vinum aromatites*, Plin. xiv. 1, § 95.

**מִזָּה** an unused root, i. q. מָצָה (which see); Arab. *مز* *to suck*; hence —

**מִזָּה** m. adj. once Deu. 32:24, מִזָּה רָעָב *emaciated, or exhausted with hunger*.

**מִזָּה** ("fear," "trepidation," from the root מָזַח), [Mizzah], pr. n. m. Gen. 36:13, 17.

**מָוֶן** (for מְוֶן ["like מַעַל for מַעֲלָה." Thea.], from the root וָן), plur. מְוָנִים *cells, barns, storehouses*, Ps. 144:13; LXX. *ταμεία*.

**מְוָנָה** (from the root וָן No. 1), f. *a door-post*, upon which the hinges turn, Ex. 12:7; 21:6; Deu. 6:9.

**מִזֵּן** m. (from the root וָן), *food*, Gen. 45:23.

**מִזֵּן** Ch. id. Dan. 4:9.

I. **מִזֹּר** m. (from the root זָר No. I.), *the pressing together, binding up* of a wound; hence used figuratively of a remedy applied to the wounds of the state, Hos. 5:13; Jer. 30:13.

II. **מִזֹּר** (from the root זָר No. II., 1), m. *falsehood*; hence, *fraud, insidious dealing*, Obad. 7, as it is well rendered by LXX., Vulg., Chald., Syr. Others understand it to mean *a net*, or *snare*, from the Aramaean מִזֹּר *to spread out*.

**מָוֶן** an unused root, i. q. מָסַס, Ch. אֶתְמָסַס *to flow down, to fear*. Hence pr. n. מָוֶן.

**מָוֶן** an unused root, probably to gird, to bind with a girdle, kindred to which are the transp. حَزَم I., IV., to bind a girth round a beast, حَزَام a girth of a beast, and مَسَكَ to hold, to restrain, مَسَكَةٌ a fetter. Hence —

**מָוֶן** Ps. 109:19; Isa. 23:10, and —

**מָוֶן** m. Job 12:21, *a girdle*, used Isa. loc. cit. figuratively of bonds, or of a yoke put on a people.

**מִזְלוֹת** f. pl. pr. *lodging places, inns* (Arab. مَنَازِلُ inn), sc. of the sun. The Hebrews gave this name to the *twelve signs of the Zodiac*, called in Arab. فَلَكُ الْمَزَاجِ *the circle of palaces*; these were imagined to be the lodging-places of the sun during the twelve months, and they rendered to them a superstitious worship, 2 Ki. 23:5. The Rabbins called the individual signs מִזְלֵי, and the circle of them מִזְלֵי; compare מִזְרוֹחַ.

**מִזְלָה** m. (from the root זָלַג; whence the Arabic ذَلَج *to draw out*, the letters ז and ל being interchanged), *a fork*, for laying hold of pieces of flesh and drawing them up, *a flesh-hook*, 1 Sa. 2:13, 14.

**מִזְלָה** only in the plur. מִזְלֹת id. Exod. 27:3; 38:3.

**מְזַמְּרָה** f. (from the root **זָמַר**).—(1) *counsel*, Job 42:2; especially that which is evil or pernicious, Ps. 10:2; 21:12; 37:7; Jer. 23:20; also *a thought*, Ps. 10:4.

(2) i. q. **מְזַמְּרָה** (Prov. 8:12), *counsel, prudence, craftiness*, Prov. 1:4; 3:21; 5:2; 8:12; and in a bad sense, *the devising of snares, malice*; whence **אִישׁ מְזַמְּרָה** *a fraudulent man*, Pro. 12:2; 14:17; **פַּעַל מְזַמְּרָה** id. 24:8.

(3) *wickedness*, Job 21:27; Ps. 139:20.

**מְזַמְּרָה** m. (from the root **זָמַר**, Piel to sing), *a song, poem*; a word only found in the headings of several psalms, Ps. 3:1; 4:1; 5:1; 6:1, etc.

**מְזַמְּרָה** f. [only in pl. **מְזַמְּרוֹת**], (from the root **זָמַר** to prune a vine), *a pruning hook*, Isa. 2:4; 18:5; Joel 4:10.

**מְזַמְּרָה** only in pl. **מְזַמְּרוֹת** f. (from the root **זָמַר** to prune), *snuffers*, 1 Ki. 7:50; 2 Ki. 12:14; Jerem. 52:18.

**מְזַמְּרָה** (from the root **זָמַר**), m. *smallness*.—(a) of time in the expression, **מְזַמְּרָה מְזַמְּרָה** “a very little while,” Isa. 10:25; 29:17.—(b) of a small number, Isa. 24:6, **אֲנָשִׁים מְזַמְּרָה** “few men.”

**מְזַמְּרָה** an unused root, prob. i. q. **זָרַר** to be separated, used in a bad sense of one who is excluded from association with others. [Other conjectures as to this root are given in Thes.] Hence **מְזַמְּרָה** *a bastard*.

**מְזַמְּרָה** m. (from the root **זָרַר**), *a winnowing fan*, Isa. 30:24; Jer. 15:7.

**מְזַמְּרָה** pl. f. **ἀπαξ λεγόμεν**. Job 38:32; prob. i. q. **מְזַמְּרָה** (see the letter **ל**), *the signs of the Zodiac*; prop. lodgings; Chald. **מְזַמְּרָה**. (Vulg. *lucifer*.) The objection to this interpretation made by Ewald (Heb. Gramm. p. 36, note), that **ל** is often softened into **ר**, but that very rarely *vice versa*, **ר** is hardened into **ל**, is removed by the examples, p. CCCXXI, A, which might easily be increased.

**מְזַמְּרָה** (from the root **זָרַר**), *the rising of the sun*; always however used of *the east*, Psalm 103:12; **מְזַמְּרָה** to the east of Jericho, Josh. 4:19. *Towards the east* is **מְזַמְּרָה** (acc.) Neh. 12:37; **מְזַמְּרָה** Deu. 4:47; **מְזַמְּרָה** Exod. 27:13, and **מְזַמְּרָה** Deut. 4:41.

**מְזַמְּרָה** m. pl. Job 37:9; properly part. Pi. of the root **זָרַר** those that scatter, poetically used of the north winds, which scatter the clouds and bring

settled cold (comp. **زاريات** and **رامسات** scatterers, used of the winds, Sur. li. 1), and thus used of *the north*; Vulg. *Arcturus*; LXX. *ἀρκτοῦρια* (fort. leg. *ἀρκτα*, *ἀρκτοῦρος*). Others regard this as the same as **מְזַמְּרָה** Job 38:32.

**מְזַמְּרָה** const. **מְזַמְּרָה** m. (from the root **זָרַר**), *place which is sown, field*, Isa. 19:7.

**מְזַמְּרָה** m. (from the root **זָרַר** to scatter), pl. **מְזַמְּרָה** and **מְזַמְּרָה** prop. *the vessel out of which any thing is sprinkled, a bowl*, and that of a larger size, Nu. 7:13, 19, seqq.; a sacrificial bowl, Exod. 38:3; Nu. 4:14; used of a cup of wine, Am. 6:6.

**מְזַמְּרָה** m. adj. (from the root **זָרַר**).—(1) *fat*, especially used of a fat sheep. Arab. **مُزْمِر** a fat sheep, Ps. 66:15.

(2) *rich, noble*; compare **מְזַמְּרָה** Isa. 5:17.

**מְזַמְּרָה** (from the root **זָרַר**) *marrow*, Job 21:24; (Arab. **مُزْمِر** and **نَخ**, Aram. **مُزْمِر** id.

**מְזַמְּרָה** i. q. Aram. **מְזַמְּרָה** to smite, to strike, used poetically for the common **מְזַמְּרָה**. Followed by **מְזַמְּרָה** i. q. **מְזַמְּרָה** (2 Ki. 11:12), to clap the hands. Ps. 98:8, **מְזַמְּרָה מְזַמְּרָה** “let the rivers clap their hands,” as in exultation, Isa. 55:12.

PIEL, id. Eze. 25:6; with the addition of **יָד**. Inf. with suff. **מְזַמְּרָה**.

**מְזַמְּרָה** Chald. *to smite, to strike*, Dan. 2:34, 35; and often in Targg. (To this answers the Greek **μάχουμαι**, **μάχη**; in Hebrew **מְזַמְּרָה**, **מְזַמְּרָה**.) Some have referred to this **מְזַמְּרָה** l. **מְזַמְּרָה** Dan. 5:19; but this is part Aph. from **מְזַמְּרָה** keeping alive.

PAEL **מְזַמְּרָה** id. followed by **יָד** to strike upon one's hand, i. e. to hinder, restrain. Dan. 4:32, “there is none who can strike upon his (God's) hand, and say to him, What doest thou?” The same phrase in the Targums (Eccl. 8:3, Targ.); and the Talmud is more usual for to restrain, to hinder, and in the same sense is used the Arabic phrase **ضرب على يديه**.

ITHPAEL, *to be fastened upon with nails* (Germ. *angefchlagen werden*), Ezr. 6:11.

**מְזַמְּרָה** m. (from the root **זָרַר**) *a hiding-place*, Isa. 32:2.

**מְזַמְּרָה** m. pl. id., 1 Sam. 23:23.

**מְזַמְּרָה** f (from the root **זָרַר** No. 1).—(1) *joining* (properly the place where one thing is joined to



another), e. g. of the curtains, Exod. 26:4, 5; of the different parts of the Ephod, Exod. 28:27; 39:20.

**מִחְבְּרוֹת** f. pl. pr. part. Pi. of the root **חִבַּר** No. I, 1.—(a) *beams* of wood used for joining, 2 Chron. 34:11.—(b) *cramps*, or *hooks* of iron, 1 Chron. 28:3.

**מִחְבֵּית** (from the root **חָבַת** to cook) for **מִחְבֵּיתָה** f. (Eze. 4:3); a *cooking pan*, or *plate*, Levit. 2:5; 6:14; 7:9; 1 Ch. 23:29.

**מִחְנִית** f. (from the root **חָנָה**) a *girdle*, *belt*, Isa. 3:24.

I. **מָחָה** [The primary meaning given in Thes. is TO STROKE, TO RUB OVER].—(1) TO WIPE, OFF OR AWAY, TO WIPE. (Arab. **مَحَا** id., kindred in Greek are **μάσσω**, **μέμαχα**; **μύσσω**, **ἀπο-ίμι**—; with a prefixed sibilant **σμάω**, **σμός**, **σμήχω**, **σμόςχω**. The theme **μάσσω** is yet more nearly approached by **משח** (מָשַׁח). Used e. g. of tears, Isa. 25:8; the mouth, Pro. 30:20; something written, Exod. 32:32, 33; compare Num. 5:23; sin, i. e. to forgive, Psalm 51:3, 11; Isaiah 43:25; 44:22.

(2) to *destroy* men, Gen. 6:7; 7:4; any one's name or memory, Exod. 17:14; Deut. 9:14; a city, 2 Ki. 21:13; a passage in which the primary power (No. 1) is retained, "I will destroy (prop. wipe off) Jerusalem as a man wipeth a dish, he wipeth it, and turneth it over."

NIPHAL, fut. apoc. **יִמָּח** Ps. 109:13 (for **יִמָּחַ**), pass. of No. 2; to be *blotted out*, Deut. 25:6; Eze. 6:6; Jud. 21:17; Prov. 6:33.

HIPHAL, fut. apoc. **תִּמָּח** i. q. Kal No. 2, to *blot out*, to *destroy*, Neh. 13:14; Jerem. 18:23. Prov. 31:3, **וְיִדְבְּקֶיךָ לְמַחֹת קִלְדָּן** "and (give not) thy ways to *destroy* kings." The passage is so rendered by those who suppose that a too warlike spirit is here reprehended. I prefer, to *those who corrupt kings*, i. e. harlots; nor is there any need for us, in this sense, to read **לְמַחֹת קִלְדָּן**, if **מָחָה** be taken for the fem. of the adjective **מָחָה**.

II. **מָחָה** i. q. **מָחָה** TO STRIKE UPON, followed by **עַל** to *extend to*, in a geographical sense, Nu. 34:11. Hence **מָחָה**. [In Thes. this is joined with the preceding, as also is the following article.]

III. **מָחָה** i. q. **מָחָה** Conj. IV. TO BE MARROWY, whence—

PIEL, to *take out marrow*; Arab. Conj. II. and PUAL, pass. Isa. 25:6, **עֲשֵׂנוּם מִמָּחָה** "fatness unmarrowed," taken out of a marrowy bone, very

delicate. **מִמָּחָה** for the common **מִמָּחָה**; see sing. **מִמָּחָה** for **מִמָּחָה**; comp. **מִמָּחָה**; see Heb. Gramm. § 90, 9. [In Thes. this root is not divided into three parts.]

**מִחְוֶה** f. (from the root **חָוָה**) *compasses*, Isaiah 44:13.

**מָחוֹ** m. [root **חָוָה**] *sea-coast*, or according to the ancient versions, a *port*; once Ps. 107:30 (Ch. id. also a region, Arab. **حَوْز** border, side, region). ["a *refuge*, hence a *port*"].

**מַחֲוִיָּאל** & **מַחֲוִיָּאֵל** (perhaps "struck by God," for **מַחֲוִיָּאֵל**), [Mehujael], pr. n. of a patriarch descended from Cain, Gen. 4:18.

**מַחֲוִי** 1 Ch. 11:46 (where one would have expected the singular **מַחֲוִי**), [Mahavite], Gentile noun, whence is not known.

**מָחוֹל** m. (from the root **חָוָה** No. 1 to dance)—(1) *dance*, *dancing*, Ps. 30:12; 149:3; 150:4.

(2) [Mahol], pr. n. m. 1 Ki. 5:11.

**מָחוֹלָה** or **מָחֻלָּה** f. i. q. **מָחוֹל** No. 1. Cant. 7:1; pl. Ex. 15:20; 32:19; Jud. 11:34; 21:21, etc.

**מַחֲוִה** m. (from the root **חָוָה**) a *vision*, Genesis 15:1; Nu. 24:4, 16.

**מָחֻזָּה** f. (from the root **חָוָה**) a *window*, 1 Kings 7:4, 5.

**מַחֲוִיאוֹת** ("visions"), [Mahazioth], pr. n. m. 1 Ch. 25:4, 30.

**מָחָה** an unused root, i. q. **מָחָה** No. III. Arab.

IV. to be marrowy as a bone, to be fat as a sheep, whence **מָחָה**, **מָחָה** marrow. (The original idea is that of *besmearing* with a fat material, compare **מָחָה** No. I. To this answers the old Germ. **Marct**, **Marct**, marrow, whence with **r** inserted, **Mart**, **Mart**, compare the Hebr. **מָרַח**. See Adel. Lex. vol. iii. p. 73.)

**מָחָה** m. (from the root **מָחָה** No. II), a *striking*. Ezek. 26:9, **מָחָה קָלְוִי** according to the Targ. "the striking of his battering-rams."

**מַחֲוִידָה** (perhaps "a joining together," from the root **חָוָה** Pa. **חָוָה** to join together), [Mehida], pr. n. m. Ezr. 2:52; Neh. 7:54.

I. **מַחֲוִידָה** f. (from the root **חָוָה**)—(1) the *preserving of life*, Gen. 45:5; 2 Ch. 14:12, Ezr. 9:8, 9.

(2) *food*, *sustenance*, Jud. 6:4.

II. **מָחִיָּה** *f. indication, sign, mark* (from the root **חָיָה** = **חָיָה**), or *a stroke* (from the root **מָחָה**). Lev. 13:10, וּמָחִית בָּשָׂר חַי בְּשָׂאָתָא "and (if there be found) a mark of raw flesh in the tumour." Levit. 13:24, "and if the mark of burning is a reddish white spot." [In Thes. this and the preceding are put together, the idea of a *mark, sign*, being deduced from the *living part* in which the plague might be seen, which thus became *the mark* of the disease.]

**מָחִיר** *m.* (from the root **מָחָה**)—(1) *price* for which any thing is *sold*, Proverbs 17:16; 27:26. **בְּמָחִיר** at a price, 2 Sa. 24:24; **לֹא בְּמָחִיר** not for price, gratis, i. q. **חִנָּם** Isa. 45:13; 55:1.

(2) *wages, reward* of labour, Mic. 3:11; Deut. 23:19.

(3) [*Mehir*], pr. n. *m.* 1 Ch. 4:11.

**מַחְלָה** *m.* (from the root **חָלָה** No. 3), *disease*, Prov. 18:14; 2 Ch. 21:15.

**מַחְלָה** ("disease"), [*Mahlah*]—(1) pr. name of a woman. Nu. 26:33; 27:1; Josh. 17:3.—(2) 1 Ch. 7:18, where the sex is uncertain.

**מַחְלָה** *f. i. q.* **מַחְלָה** *disease*, Ex. 15:26.

**מַחְלָה** *f.* see **מַחְלָה**.

**מַחְלוֹן** ("sick," from the word **מַחְלָה** and the termination **וֹן**), [*Mahlon*], pr. n. *m.* Ruth 1:2; 4:9.

**מַחְלִי** (id.) [*Mahli, Mahali*], pr. n. *m.*—(1) Ex. 6:19; Num. 3:20.—(2) 1 Chr. 23:23; 24:30. [Also patron. *Mahlites*, Nu. 3:33; 26:58.]

**מַחְלֶה** *f.* (from the root **חָלָה**), *a cave*, Isa. 2:19.

**מַחְלִיִּים** *m. pl.* (from the root **חָלָה** No. 3), *diseases*, 2 Ch. 24:25.

**מַחְלָף** *m.* *a slaughter-knife*, once in plur. **מַחְלָפִים** Ezr. 1:9. Syr. **ܡܚܠܦܐ** Rabb. **חַלְפָּה** a knife, from the root **חָפַף** to shave the hair, pr. i. q. **הַעֲבִיר** to make a razor pass over.

**מַחְלָפוֹת** plur. *f.* (from the root **חָלַף** Pi. and Hiph. to change, interchange, and hence to plait), *plaits of hair*, **ܡܚܠܦܐܬܝܢ**, **ܚܠܦܐ**, Jud. 16:13, 19.

**מַחְלָצוֹת** plur. *f.* *splendid*, or *costly garments*, which at home are *put off*, Isa. 3:22; Zec. 3:4; from the root **חָלַץ** Arab. **خلع** to put off a garment, Arab. **خلعة** a garment for a special occasion, more splendid, whence is formed a new verb, [or rather a new mean-

ing to the verb], **خلع** to bestow a garment for an especial occasion, an official dress.

**מַחְלָקָה**, suff. **מַחְלָקָתִי**, plur. **מַחְלָקוֹת** (from the root **חָלַק**).

(1) *smoothness*, hence *slipping away, flight* (compare **מָלַט**), and so in pr. n. **הַמַּחְלָקוֹת** the rock of escapings, 1 Sa. 23:28.

(2) *an order, course*, especially used of the twenty-four courses of the priests and Levites (*ἐφημέρια*, *εὐχέραι*), 1 Chr. 27:1, sqq.; 2 Chr. 8:14; 31:2; 35:4.

**מַחְלָקָה** Ch. id., plur. **מַחְלָקוֹן** Ezr. 6:18.

**מַחְלָה** *m.* (from the root **חָלָה**, **Æth.** **ሕለዎ**: to sing, **ሕለዎ**, *a harp*, or stringed instrument, Ps. 53:1; 88:1; compare **Æth.** **ሕለዎ**: a song, also *ḳithaba*. see **Æthiopic** version, Gen. 4:21. The signification of singing, in this root, arises from that of soothing, see **Kal** No. 1, and **Piel**.

**מַחְלָת** (id.) [*Mahalath*], pr. name.—(1) of a daughter of Ishmael, whom Esau married, Genesis 28:9.—(2) the wife of Rehoboam, 2 Ch. 11:18.

**מַחְלָתִי** [*Meholathite*], Gent. n. from **מַחְלָה** see **אָבֶל** II, letter *d*, 2 Sa. 21:8.

**מַחְמָאוֹת** Ps. 55:22, is commonly taken as a noun formed from **חָמָא** (milk) as though it were *milky words*, which does not suit the context. More correctly the reading **מַחְמָאוֹת** may be supposed to be for **מַחְמָאוֹת** or **מַחְמָאוֹת** (as De Rossi's Cod. 368), *Chirek* or *Tzere* being changed into *Pathach*, on account of the following *Chateph-pathach*, compare **אֶחָדִי** for **אֶחָדִי** Jud. 5:28; **יִמְחֲנִי** for **יִמְחֲנִי** Ps. 51:7, and similar instances. It may thus be rendered; "their mouths are smoother than butter." Or if this does seem a suitable explanation we may read with **Kimchi** **מַחְמָאוֹת**. *Mem* is taken also in this place for the prefixed particle by **Chald.** and **Symm.**

**מַחְמָד** constr. **מַחְמָדִּים** masc. plur. **מַחְמָדִּים** (from the root **חָמַד**).

(1) *desire*, hence *the object of desire*. **מַחְמָדִּים** that which thy eyes desire, 1 Kings 20:6; *the delight* of any one, Isa. 64:10. Hosea 9:16, "the delight of their womb," i. e. their dearest offspring.

(2) *grace, beauty*, Cant. 5:16.

(3) *something precious*. Plur. Joel 4:5; 2 Ch. 36:19.

**מַחְמָדִּים** *m.* (from the root **חָמַד**) *precious things*, Lam. 1:7; also written fully **מַחְמָדִּים** verse 11 **בְּחִיב**

**מחלל** m. ["*compassion*, hence *love* or *favour*, also the object thereof"], *that to which one's desire is turned*. Eze. 24:21, מְחַלֵּל נַפְשְׁכֶם "that which your soul desires," or *loves*; from the root חלל i. q. אָל, followed by אָל to be borne (or lifted up) in desire towards something; it thus accurately corresponds with the expression מְחַלֵּל נַפְשְׁכֶם verse 25. The sense, indeed, would not be changed if the verb חלל were taken in its ordinary signification of compassionating [see above], an idea which conveys that of love and favour along with it. As this also accords well with the preceding verb חמר, some codices read מחמר.

**מחמץ** f. part. Hiph. from the root חמץ *something leavened*, see the root.

**מחנה** com. (compare Gen. 32:9; Ps. 27:3), from the root חנה.

(1) *a camp*, whether of soldiers, Josh. 6:11; 1 Sa. 14:15, seq.; or of wandering tribes, Ex. 16:13; Nu. 4:5, 15; 5:2; 10:34; 11:1, 9, 30, 31. Hence—

(2) *an army* itself, Exod. 14:24; Jud. 4:16; *a band* of men, Gen. 50:9; of locusts [?] Joel 2:11; also *a herd* of cattle, Gen. 33:8.

The plural is formed in three different ways—(a) מַחֲנֵי encampments, Nu. 13:19; with suff. מַחֲנֵיךְ Deu. 23:15; Josh. 10:5; 11:4. —(b) מַחֲנֵיךְ Gen. 32:8, 11; Num. 10:2, 5, 6. מַחֲנֵי יְהוָה "the courts of Jehovah," in which the priests as it were encamped, 2 Chr. 31:2. —(c) מַחֲנֵי from sing. מַחֲנֵי (compare מַחֲנֵי under the word מַחֲנֵי No. III, and Lehrs. p. 537), Cant. 7:1, there used of the heavenly host (מַחֲנֵי), or angels (comp. Gen. 32:3), to which the poet [say rather, inspired writer] ascribes dances, as elsewhere songs (Job 38:7). Comp. pr. n. מַחֲנֵי, which some also understand frigidly enough in the passage in Cant.

**מחנה-דן** ("camp of Dan"), [Mahaneh-dan], pr. n. of a place near Kirjath-Jearim, in the tribe of Judah, Jud. 18:12.

**מחנים** ("camp," see מַחֲנֵי pl. letter c, according to Gen. 32:3, camps or bands of angels), [Mahanim], pr. n. of a town beyond Jordan, situated on the borders of Gad and Manasseh, afterwards a Levitical town, Josh. 13:26, 30; 21:36; 2 Sam. 2:8, 12, 29; 17:24, 27; 1 Ki. 2:8; 4:14.

**מחנק** masc. (from the root חנק), *strangling*, or, in general, *death*, Job 7:15.

**מחקה** & **מחקה** (Ps. 46:2), constr. מחקה Isaiah 58:17; with suffix מחקתי m. (from the root חקה) *a*

*refuge*, Isa. 25:4; Job 24:8; Ps. 104:18; *the person to whom one flees*, used of Jehovah, Ps. 46:2; 61:4; 62:9; 71:7; Joel 4:16.

**מחסום** m. (from the root חסם), *a muzzle*, with which the mouth is *stopped*, Ps. 39:2.

**מחסור** (from the root חסר m. *want* of any thing, Pro. 24:34. מְחַסְרֶךְ לְכָל מַחְסֹרֶךְ every thing that thou wantest, Jud. 19:20. Absol. need. Pro. 28:27; 21:17, מְחַסְרֶךְ "a needy person."

**מחסה** ("whose refuge is Jehovah"), [Maaseiah], pr. n. m. Jer. 32:12; 51:59.

**מחץ** — (1) TO AGITATE, TO SHAKE, e.g. the foot in blood. Ps. 68:24; Nu. 24:8, מְחַצֵּי יְמָחֵי "and he shaketh his arrows," sc. in blood; compare Ps. loc. cit. (Arab. مَجَّضَ to agitate, e.g. water in a bucket, see Alb. Schult. De Defectibus Ling. Hebr., p. 75. Orig. Hebr., t. i. p. 100).

(2) *to shake*, *to smite*, as any one's head, Ps. 68:22; 110:6; the loins, Deuteron. 33:11. Figuratively, Job 26:12, "by his wisdom he smiteth its (the sea's) pride," i. e. he restrains its proud waves. Hence—

**מחץ** m. *contusion*, *wound*, Isa. 30:26.

**מחצב** m. (from the root חצב), *a cutting of stones*. מַחְצְבֵי אֲבָנִי hewn stones, 2 Ki. 12:13; 22:6.

**מחצה** f. (from the root חצה)—(1) *half*, Num. 31:36, 43.

**מחצית** f. (from the root חצה)—(1) *half*, Exod. 30:13.

(2) *middle*, Neh. 8:3.

**מחק** TO SMITE IN PIECES, TO DESTROY, once found Jud. 5:26. Arab. مَحَقَّ to blot out, Conj. II. to destroy. Kindred are מחה, מחא.

**מחקר** m. (from the root חקר), *that which is known by searching*, *inmost depth*, i. q. חָקֵר No. 2, Ps. 95:4.

**מחר** an unused root, with the guttural hardened, i. q. מָחָר No. II, and מחר.

(1) *to interchange*; whence perhaps מָחָר tomorrow, מַחֲרָה the following day, unless indeed this should be kindred to the word מָכַר.

(2) *to buy*, *to sell*, i. q. מָכַר, מָחָר. Hence מְחִיר price.

**מחר** subst. and adv.—(1) *to-morrow*. (Syriac. ܡܚܪ.) Jud. 20:28; 1 Sa. 20:5; Isa. 22:13. יוֹם מָחָר

to-morrow (subst.), Isa. 56:12; Pro. 27:1. לְמָחָר for to-morrow, Nu. 11:18; Est. 5:12; also, to-morrow (on the day), Ex. 8:6, 19 (comp. *εἰς αὔριον*, auf morgen). מָחָר to-morrow about this time (see under the word מָחָר); more fully מָחָר בְּעֵת הַזֹּאת Josh. 11:6. מָחָר בְּעֵת הַשְּׁלִישִׁית about this time, to-morrow, (or) the third day, 1 Sa. 20:12, where it is well rendered by Vulg., Chald. (Some incorrectly join closely מָחָר בְּעֵת הַשְּׁלִישִׁית as if it were *crastinus tertius*, i. q. the day after to-morrow.)

(2) *afterwards, in future time*, Exod. 13:14; Josh. 4:6, 21. מָחָר בְּיוֹם מָחָר id. Gen. 30:33; compare מָחָר. [In Thes. this word is supposed to be closely connected with the root מָחָר, see page 784.]

מָחָרָא f. (from the root מָחָר, *cloaca*, 2 Ki. 10:27 כְּחֵיב).

מָחָרָא & מָחָרָא f. 1 Sam. 13:20, two instruments of husbandry, both with edges, one of which perhaps denoted *the ploughshare* (from the root מָחָר No. 3), the other *the coulter*. For the pl. of both מָחָרָא is used verse 21. As to the form of ploughs in the East, see Paulsen, Ackerbau d. Morgenländer, page 52; Niebuhr's Description of Arabia, page 155; as to the Egyptian plough, Description de l'Egypte, i. tab. 70, 71.

מָחָרָא const. מָחָרָא f.—(1) *the morrow*, מָחָרָא יוֹם to-morrow, Nu. 11:32; hence—

(2) without יוֹם id. *to-morrow* (subst.), (*le lendemain*). מָחָרָא (comp. לְמָחָר) Jon. 4:7; מָחָרָא the next day, the day after, Gen. 19:34; Ex. 9:6. מָחָרָא until the next day (comp. מָחָר No. 3). Lev. 23:16. Followed by a gen. מָחָרָא הַיּוֹם הַהוּא the morrow of that day, 1 Ch. 29:21; Lev. 23:11, 15, 16. מָחָרָא הַיּוֹם the day after the sabbath, Nu. 33:3; 1 Sa. 20:27.—This termination מָחָרָא is taken in Thes. as a pleonastic suffix.]

מָחָרָא m. (from the root מָחָר, *a barking, peeling off*; used adverbially, in peeling off, Gen. 30:37.

מָחָרָא & מָחָרָא f. const. מָחָרָא, pl. מָחָרָא, const. מָחָרָא (from the root מָחָר).

(1) that which any one *meditates, purposes*, or *plots*, i. e. *a counsel, a project*, 2 Sa. 14:14; Job 5:12; Prov. 12:5; 15:22; 19:21; 20:18; often specially of evil counsels, Gen. 6:5; in several places with the addition of the adjective רָעָה Esth. 8:3, 5; 9:25; Eze. 38:10.

(2) *artificial work*, Ex. 31:4; 35:33, 35.

מָחָרָא m. (from the root מָחָר, *darkness*, Isa.

29:15. Pa. 88:19, מָחָרָא "my acquaintances (are) in darkness;" i. e. have withdrawn from my sight.

Pl. מָחָרָא *obscure or dark places*, Pa. 88:7; 74:20, מָחָרָא "the secret places of the earth." Specially of Hades, Ps. 143:3; Lam. 3:6.

מָחָר (abbreviated from מָחָרָא, "taking hold," "seizing"), [Makath], pr. n. m. 1 Ch. 6:20; 2 Ch. 29:12; 31:13.

מָחָרָא f. (from the root מָחָר, *an implement or vessel in which burning coals are taken away and carried, a fire pan*, Ex. 27:3; 38:3; compare Num. 16:6, seq.

(2) Ex. 25:38; 37:23, prob. *snuffers*.—LXX. *τροφέματα*. Vulg. *vasa, ubi quæ emuncta sunt, exstinguuntur*.

מָחָרָא f. (from the root מָחָר, properly *a breaking*; hence—

(1) *destruction, ruin*, Prov. 10:14, 29; 13:3; 18:7; Jer. 17:17; Ps. 89:41.

(2) *consternation, alarm*, Prov. 10:15 (see the root No. 2); *terror*, Prov. 21:15; Isa. 54:14.

מָחָרָא f. (from the root מָחָר, *the breaking through* of a thief by night, Ex. 22:1; Jer. 2:34.

מָחָר see מָחָר.

מָחָרָא Ch. (Hebr. מָחָר, from which, however, it differs as to usage).

(1) *to come to any person or place*, Dan. 6:25; 7:13.

(2) *to reach to*, Dan. 4:8, 17, 19.

(3) *to come*, e. g. time, Dan. 7:22, followed by מָחָרָא *to come upon any one, to happen to him*, Dan. 4:21, 25.

מָחָרָא m. *broom, besom*, see מָחָרָא under the root מָחָר, מָחָרָא page CCCIX, A.

מָחָרָא m. (from the root מָחָר, *slaying, slaughter*. Isa. 14:21.

מָחָרָא m. (once f. Mic. 6:9), pl. מָחָרָא Num. 1:16; Josh. 14:1, 2; once with suff. מָחָרָא Hab. 3:14.

(1) *a branch, a twig*, so called from the idea of stretching out (from the root מָחָר, compare מָחָרָא, from מָחָר), Ezek. 19:11, seqq.

(2) *a rod, a staff*, Ex. 4:2, 4, 17; Num. 20:9. The phrase מָחָרָא לֶחֶם *to break the staff of bread*, i. e. q. *to cause a want of bread*, i. e. *famine*, as bread is in the Hebrew called the stay of the heart (compare מָחָרָא, Lev. 26:26; Ps. 105:16; Eze. 4:16; 5:16; 14:13. Specially used of the rod of a king, "

*sceptre*, Ps. 110:2; of a soldier's *spear*, Hab. 3:9, 14; 1 Sam. 14:27; of a rod used in chastising, Isa. 9:3; *מטה שכם* "the rod which smote his back;" Isa. 10:5, 24; Eze. 7:11, "violence has risen up to chasten wickedness;" whence used of the punishment itself, Micah 6:9.

(3) i. q. *שָׁבֵט* a tribe (prop. *branch*) of the people, only used of the tribes of Israel, as *מטה לוי* Num. 1:49; *מטה בני מנשה* the tribe of the children of Manasseh, Josh. 13:29; *ראשי המטות* 1 Ki. 8:1, the leaders of the tribes.

*מִטָּה* (*Milēl*) adv. *downward, beneath, below*, Deut. 28:43; Prov. 15:24. Opp. to *מַעַל* above. (This word has not sprung from *מִטָּה* itself, but, as it appears from the acute penultima, from the shortened form *מִט* bending, a low place, with the addition of ה local.) With prefixes—

(1) *לְמַטָּה*—(a) *downward*, Deut. 28:13, Eze. 1:27; 2 Ki. 19:30; Jer. 31:37; Eccles. 3:21.—(b) *below*, 2 Ki. 19:30; 1 Ch. 27:23, "of twenty years old *לְמַטָּה* and under." Followed by *מִן* Ezr. 9:13, *לְמַטָּה מֵעֲוֹנוֹ* "below our sin," less than our sin deserved.

(2) *מִלְמַטָּה* *beneath* (opp. to *מִלְמַעַל* above), Ex. 26:24; 27:5; 28:27; 36:29; 38:4; 39:20.

*מִטָּה* f. (from the root *נָטָה*, like the Gr. *κλίνω*, from *κλινω*).

(1) *a bed*—(a) for sleeping or sickness, Gen. 47:31; 48:2; 49:33; Ex. 7:28.—(b) such as a person lay on at table, Est. 1:6; Eze. 23:41.—(c) on which one takes a little rest (sofa), Am. 3:12; 6:4.

(2) *a litter*, Cant. 3:7.

(3) *a bier*, a litter on which the dead were carried, 2 Sam. 3:31.

*מִטָּה* or *מִטָּה* pl. *מִטּוֹת* (prop. part. Hophal, from the root *נָטָה*).

(1) *extension, expansion*, Isa. 8:8.

(2) *turning aside, or wresting judgment*, Eze. 9:9.

*מִטָּה* m. (from the root *מָנָה*) *something spun*, Ex. 35:25.

*מִטָּה* m. *a hammered bar* (of iron), once found Job 40:18, from the root—

*מָטַל* Arab. *مطل* to *forge, to hammer*, especially iron. Perhaps the Greek *μέταλλον* should rather be referred to this root, than to *μεταλλάω*, *μετ' ἄλλα*.

*מִטָּה* (from the root *מָטַן*), plur. *מִטָּהִים* const.

*מִטָּהִים*—(1) a place where anything is hidden or buried, especially an *underground storehouse* for keeping grain, Jer. 41:8.

(2) *a hidden or underground store or treasure*, Prov. 2:4; Job 3:21; Isa. 45:3; and *treasure* in general, Gen. 43:23.

*מִטָּע* (from the root *נָטַע*), plur. constr. *מִטָּעִי* Mic. 1:6, m.; *plantation, planting*, Eze. 17:7; 34:29; Isa. 61:3; 60:21; *נָצַר מִטָּעִי קרי* "a shoot planted by me."

*מִטָּעִים* m. pl. (from the root *נָטַע*), Gen. 27:4; and *מִטָּעִמוֹת* plur. f. Prov. 23:3, 6; *savoury or seasoned food*. Alb. Schultens, on Pro. 23:3, and ad Menk. I. p. 78, observes that the Arab. *مطعم*, is specially applied to dishes made of flesh taken in hunting, highly esteemed by Nomade tribes; very suitable to Gen. loc. cit.

*מִטָּפָּחַת* f. (from the root *פָּטַח*), Ruth 3:15; plur. *מִטָּפָּחוֹת* Isaiah 3:22; *a spreading garment of women, a cloak*. See N. W. Schröder, *De Vestitu Mulier*. Hebr. c. 16.

*מָטַר* not used in Kal, TO RAIN, like the Chald. Syr., Arab.

HIPHIL, to *rain, to pour down rain*, Gen. 2:5; 7:4; Amos 4:7; used of God, Isa. 5:6 (here more fully *הַמִּטָּר מִטָּר*), followed by *עַל* upon anything, Am. Isa. loc. cit. It is applied to other things which God pours down from heaven in great abundance like rain, as hail, Exod. 9:18, 23; lightnings, Psalm 11:6; fire with sulphur, Gen. 19:24; Eze. 38:22; manna, or heavenly bread, Exod. 16:4; Ps. 78:24. Constr. with an acc. of the thing rained down, and *עַל* of that upon which it descends like rain (see loc. cit.); once with *בְּ* of the thing rained down, Job 20:23 (see under *לָחוּם*).

NIPHAL, to *be watered with rain*, Amos 4:7. Hence—

*מִטָּר* m. pl. constr. *מִטָּרוֹת* Job 37:6; *rain*, Exod. 9:33; Deu. 11:17; and frequently. *מִטָּר אֶרֶץ* rain of thy land, i. e. necessary to water thy land, Deut. 28:12, 24; and so *מִטָּר אֶרֶץ* Isa. 30:23. It differs from *נָשָׂם* a shower.

*מִטָּרֵד* ("pushing forward"), [*Matred*], pr. n. f., Gen. 36:39.

*מִטָּרָה* f. (from the root *נָטַר*).—(1) *custody, ward, prison*, Neh. 3:25; 12:39; Jer. 32:2, 8; 33:1.

(2) *a mark* (from the Arab. *نظر* to see, to keep watch; like the Greek *σκόπος* from *σάπτομαι*), 1 Sa.

20:20; Job 16:12; Lam. 3:12 (where, in the Aramaean manner, it is written מַמְרֵי).

מַמְרֵי ("rainy," or patronymic of the name מַמְרֵי "for מַמְרֵי 'rain of Jehovah'"), [*Matri*], pr. n. m., 1 Sam. 10:21.

מַי sing. unused, WATER, the only trace of which is in the pr. n. מַיִם brother of water, which see.

Arab. مَاءٌ, dimin. very frequent in the common language مَوْدٍ, Æthiop. ማዳ: The root is מַי, Heb. מוֹא, whence מַי for the fuller מַיִם (like מַיִם for מַיִם), and another form מוֹא (for מוֹא) in pr. n. מוֹאב, compare Chald. מוֹי water. The same signification of water is found in the somewhat harsher roots מַאֵ

to have water, as a well, II. to pour out water, מַאֵ to flow through (as water), Med. O. to be watery, used of milk, IV. to dilute wine with water, מַאֵ to be melted, dissolved, מַאֵ to flow, to melt; and Hebrew מוֹא, מוֹאב, מוֹאב, מוֹאב, מוֹאב. Of the same origin in the Western languages are *mejo*, *mingo*. With the aspirate changed into a sibilant there arises a new series of roots, מַסַּם, מַסַּה, מַסַּם No. 2. which see.

Plural מַיִם constr. מַי, and rather less frequently מַיִם (compare as to those doubled forms, Ewald, Gr., p. 508 note), with suff. מַיִם, מַיִם, מַיִם, with ה local מַיִם, Ex. 7:15; 8:16, *waters*, *water* (comp. Chald. מַיִם, Syr. مَيَّة). It is joined to plural adjectives. מַיִם מַיִם living water, i.e. gushing forth, Gen. 26:19; Levit. 14:5, 6; מַיִם קְדֹשִׁים holy water, Nu. 5:17; מַיִם רַבִּים Ps. 18:17; to verbs both plural, Gen. 7:19; 8:5; 2 Ki. 2:19; Eze. 47:1; and sing., not only when the verb stands first, Genesis 9:15; Num. 20:2; 24:7; 33:14; 2 Ki. 3:9; but also sometimes when it stands after the noun, Nu. 19:13, 20. When joined to the name of a town it denotes the water near it, whether a fountain, or else a river or stream, or else a marsh. So מַיִם מִן־יְדֵן Jud. 5:19, used of the river Kishon; מַיִם מִן־יְדֵן Jer. 48:34; מַיִם מִן־יְדֵן Josh. 15:7 (which see), of fountains; מַיִם מִן־יְדֵן Josh. 14:1; מַיִם מִן־יְדֵן Isaiah 15:9, of a brook; מַיִם מִן־יְדֵן (which see) of a marsh[?]; comp. מַיִם מִן־יְדֵן of the waters of Egypt. Ex. 7:19; 8:2, מַיִם מִן־יְדֵן 2 Ki. 5:12; מַיִם מִן־יְדֵן of the flood, Isa. 54:9.

Figuratively מַיִם water, i.e. juice, of hemlock or poppy, Jerem. 8:14; מַיִם מִן־יְדֵן water of the feet, Isa. 36:12 קרי, a euphemism for *urine*, like Syriac مَيِّم and simply مَيِّم; Talm. מַיִם רַבִּים, and Persic مَيِّم vesicam exonerare (but מַיִם מִן־יְדֵן Eze. 47:4, is *water reaching to the loins*); also *aqua viri*

pro semine genitali (Arab. مَيِّم id.; Koran lxxxvi. 5

Pers. آب پشت aqua dorsi). Isa. 48:1, "who have sprung of the water of Judah," are descended from him, compare Num. 24:7; Psalm 68:27. Poetically *water* affords an image—(a) of abundance, Psalm 79:3; 88:18; Isa. 11:9; Hab. 2:14.—(b) of great dangers, Ps. 18:17, "he drew me out of many waters;" compare 32:6; 69:2, 3, 16; Job 27:20; and many examples of the Arabian and Greek poets, in Dissertatt. Lugd., p. 960, seq.—(c) of fear, Joshua 7:5, "the heart of the people melted like water," and became like water." (Compare Arab. مَيِّم of watery heart, fearful, pusillanimous.) Opp. is a heart hard like a stone (Job 41:16).—(d) lasciviousness is compared to hot water boiling up, Gen. 49:4.

Hence proper names—(a) מַיִם ("water," i.e. "splendour of gold;" comp. Arab. مَيِّم, [*Mezahab*], pr. n. of a man, Gen. 36:39.

(b) מַיִם הַיְדֵן ("water of yellowness"), [*Mejarkon*], a town of the Danites, probably so called from a neighbouring stream or fountain, Josh. 19:46.

(c) מַיִם הַנֶּפְתּוֹחַ ("waters of opening"), [*waters of Nephtoa*], a fountain in the tribe of Judah, near the valley of Jerusalem, called Ben-hinnom, Joshua 15:9; 18:15.—In others מַיִם with a genitive coalesces into one word, as מַיִם יְדֵן, perhaps מַיִם יְדֵן.

מַיִם pers. pron.—(1) interrog. מַיִם; WHO? of persons, like מַיִם of things. (As to its correlatives הַיִם, הַיִם, הַיִם, see p. cccxci, A. In the cognate languages the Æthiopic only has מַיִם; *mi*, but for *what*? when the question relates to things. Aramaean and Arabic مَيِّم, مَيِّم.

Gen. 24:65, מַיִם הַיִם הַיִם "who (is) that man?" Ruth 3:9, מַיִם "who (art) thou?"

also when the question relates to many (Arab. مَنُون).

Gen. 33:5, מַיִם אֵלֶּה "who (are) these?" Isa. 60:8; in which sense there is said more explicitly, מַיִם וְהֵם, Ex. 10:8, מַיִם וְהֵם "who (are) those who go?" (compare Æthiop. مَيِّم: مَيِّم: *who are you?* Lud. Lex., page 80). It is rarely applied to things, but so that there be in them the notion of a person or persons. Gen. 33:8, מַיִם הַיִם "who (what) are all those companies with thee?"

Jud. 9:28, מַיִם הַיִם "who (are) the Shechemites that we should serve them?" 13:17, מַיִם הַיִם "who (is) the author of the transgression of Jacob ... who (are) the authors of the high places of Judah?" Cant. 2:6.

19.

**מִי־כִּיָּה** ("who is like unto Jehovah?"), *Mi. caiah*, pr. n. m.—(1) see מִי־כִּיָּה No. 1, 2.—(2) Neh 12:35, called מִי־כִּיָּה Neh. 11:17, 22.—(3) Neh. 12:41.

**מִכָּהוּ** (id.), [*Micaiah*], pr. n.—(1) of a captain of King Jehoshaphat, 2 Chron. 17:7.—(2) the wife of Rehoboam, the daughter of Uriel, 2 Chron. 13:5; compare however 2 Chron. 11:21, 22; 1 Ki. 15:2, in which passages this wife of Rehoboam, the mother of Abijah, is called Maachah (מַעֲכָה) the daughter of Absalom.

**מִכָּהוּ** (id.) pr. n. [*Micah, Micaiah*].—(1) a man who set up idol worship [whose idols were taken and set up] among the Danites, Jud. 17:1, 4; often more briefly called מִכָּה, verses 5, 8, 9, 10.—(2) a prophet in the times of king Jehoshaphat and Ahab, the son of Imlah, 1 Ki. 22:8; 2 Ch. 18:7; also called מִכָּה verse 14, and כְּחִיב מִכָּה verse 8.—(3) Jer. 36:11, 13.

**מִכָּה** m.—(1) 2 Sam. 17:20, מִכָּה הַמַּיִם a little stream of water (from the root מָכַל, Arab. مَكَلَ to contain a little water, as a well).

(2) [*Michal*], pr. n. of a daughter of Saul, the wife of David, 1 Sa. 14:49; 19:11, seq.; 2 Sa. 6:16, seq. This latter appears to be contracted from מִכָּהָל which see.

**מִי** water, see **מִי**.

**מִימִינִי & מִימִינִי** ("from the right hand," unless it be rather for מִימִינִי), [*Mijamin, Miamin*], pr. n. m.—(1) 1 Ch. 24:9.—(2) Ezr. 10:25; Neh. 10:8; 12:5; for which there is מִימִינִי Nehemiah 12:17, 41.

**מִי** an unused root [referred to מִי in Thes.], Arab. مَان to lie, to speak falsehood, Eth. ጠናታ to be crafty, cunning, Heb. prob. to bear an appearance, to pretend, whence מַמְנָה appearance, form, and —

**מִי** m. form, hence species, kind, sort, comp. Gr. *idea*, which also denotes both form and kind. Always in the phrase לְמִינֵהוּ "according to its kind," Gen. 1:11, 12, 21, 25; Lev. 11:15, 16; לְמִינֵהוּ Gen. 1:24, 25; pl. לְמִינֵיהֶם Gen. 1:21. (Syr. حَسَل family, race.)

**מִנְקָה** nurse, part. Hiph. from the root נָקָה which see.

**מִסָּד** 2 Ki. 16:18 כְּחִיב, a very doubtful reading for מִסָּד, which see.

**מִפְעֵת** Josh. 13:8; Jer. 48:21, and מִפְעֵת Josh. 21:37 ("beauty"), [*Mephaath*], pr. n. of a Le-

vitical town in the tribe of Reuben, afterwards in the possession of the Moabites, Jer. loc. cit., where מִפְעֵת is מִפְעֵת.

**מִי** m. pressure, squeezing (from the root מָצָה), Prov. 30:33.

**מִישָׁא** ("retreat," from the root מָשָׂה), [*Mesha*], pr. n. m. 1 Ch. 8:9; compare מָשָׂה.

**מִישָׁאֵל** ("who (is) that which God is?" from מִי, מָשָׂה, and אֵל, compare מִישָׁאֵל), pr. n. m.—(1) Exod. 6:22; Levit. 10:4.—(2) one of the companions of Daniel, Daniel 1:6; 2:17; afterwards called מִישָׁאֵל.—(3) Neh. 8:4.

**מִישׁוֹר** m. (from the root יָשָׁר)—(1) uprightness, justice, Ps. 45:7; adv. justly, Ps. 67:5.

(2) a plain, a level country, Isa. 40:4; 42:16; Ps. 143:10; with art. הַמִּישׁוֹר kar' *ikoxh* a plain in the tribe of Reuben, near the city of מִירְכָּא Deut. 3:10; 4:43; Josh. 13:9, 16, 17, 21; 20:8; Jerem. 48:21.

**מִישָׁח** [*Meshach*], pr. n. Ch. see מִישָׁחֵל No. 2. Dan. 2:49; 3:12. Pers. *میشک* *ovicula*. ["Lorsbach gives an explanation which is not unsuitable, from the modern Persian *میز* guest of the king." Thes.]

**מִישַׁע** ("welfare"), [*Mesha*], pr. n. of a king of the Moabites, 2 Ki. 3:4.

**מִישַׁע** (id.) [*Mesha*], pr. n. of a son of Caleb, 1 Ch. 2:42.

**מִישָׁר** only in pl. מִישָׁרִים, more rarely מִישָׁרִים Pro. 1:3 (from the root יָשָׁר).

(1) straightness of way, hence happiness (compare Proverbs 3:6; 11:6), Isaiah 26:7; מִישָׁרִים Prov. 23:31, and לְמִישָׁרִים Cant. 7:10, "in a straight (way)." Hence—(a) sincerity, probity, and adv. sincerely, Cant. 1:4.—(b) justice (of a judge), Ps. 99:4; that which is just, Prov. 1:3; 8:6; Ps. 17:2. מִישָׁרִים Ps. 9:9, and מִישָׁרִים Ps. 58:2, adv. justly.

(2) peace, friendship, from the idea of evenness and easiness. נָשָׂא מִישָׁרִים to make peace, Dan. 11:6; comp. verse 17, and Mal. 2:6.

**מִיתָר** only in pl. i. q. מִיתָר No. 1. the string of a bow, Ps. 21:13; a cord of the tabernacle, Numbers 3:37; 4:26; Jer. 10:20.

**מִכָּאֹב & מִכָּאֹב** m. (from the root מָכָה, pl. מִכָּהִים), Ps. 32:10, and מִכָּאֹב Isa. 53:3, m. pain, Job 33:19. Metaph. pain of soul, sorrow, Exodus 3:7; Lam. 1:12, 18.



מכביר *plenty*, see קבר Hiph.

מכבנא ("bond"), [*Machbenah*], pr. n. of a place, see קבון. [In Thes. "cloak" from the root קב 1 Ch. 2:49.]

מכבני (perhaps "what (is) like my children?" for מִה קבני ["clad with a cloak?" from the root קב Thes.]), [*Machbanai*], pr. n. m. 1 Ch. 12:13.

מכבר (from the root קבר No. 1) const. מכבר m. *network* (of brass), Ex. 27:4; 38:4, 5, 30; 39:39.

מכבר m. (from the root קבר No. 1), *coarse cloth, cilicium*, 2 Kings 8:15. Κωνυπτεῖον, a fly net, which some understand to be meant (following J. D. Michælis) seems unsuitable to the context.

מכה f. (from the root קנה) pl. מכות, more rarely מקים 2 Ki. 8:29; 9:15.

(1) *a smiting, striking*, Deut. 25:3; 2 Ch. 2:9, wheat חֲטִי מכות commonly taken to be for חֲטִי מכות *wheat beaten out, or threshed*, but perhaps the reading is corrupted from חֲטִי מַלְאָח 1 Ki. 5:25. Especially used of *plagues*, i. e. calamities inflicted by God, Lev. 26:21; Deut. 28:59, 61; 29:21.

(2) *a wound*, 1 Ki. 22:35; Isa. 1:6.

(3) *slaughter* in battle, Josh. 10:10, 20; Jud. 11:33; 15:8; or wrought by God, 1 Sa. 6:19.

מכה f. (from the root קנה) *a place burned on the body*, Lev. 13:24, 25, 28.

מכון m. (from the root כון to stand)—(1) *a place*, (Arab. مكان) Ezr. 2:68; especially used of the place (i. e. the habitation, the dwelling) of God (Æthiopic መገረ: the dwelling of God, a temple), Ex. 15:17; 1 Ki. 8:13, 39, 43; Ps. 33:14; 2 Ch. 6:33, 39.

(2) *foundation, basis*, Ps. 89:15; 97:2. Plur. Ps. 104:5.

מכנה & מכונה f. with suff. מְכֻנָּה Zec. 5:11 (o shortened into u, Gramm. § 27, note 1 [Zec. 5:11 is made a separate art. in Thes.]), pl. מְכֻנּוֹת.

(1) *a place*, Ezr. 3:3; compare Ezr. 2:68.

(2) *a base*, 1 Ki. 7:27—36.

(3) [*Mekonah*], pr. n. of a town in the tribe of Judah, Neh. 11:28.

מכורה, מכורה suff. מְכֻרָה Eze. 29:14; plur. מְכֻרִים ibid. 1:6; 3; מְכֻרָהּ ibid. 21:35, f., *origin, nativity* of any one, properly, digging out, mine, a place where metals are dug out, from the root כור No. 1, used in this sense by a figure taken from metals (compare Isa. 41:1); like the Germ. Abflammung, by a

similar figure taken from plants. Arab. حُور a digging; also the nature, quality of any one.

מכיר ("sold"), [*Machir*], pr. n. m.—(1) a son of Manasseh, the father of Gilead, Gen. 50:23; hence poetically used of the tribe of Manasseh, Jud. 5:14.—(2) 2 Sam. 9:4, 5; 17:27. Hence patron. מְכִירֵי Num. 26:29.

מך prop. TO MELT AWAY, TO PINE, hence to decay, to be brought low, in Kal once, Ps. 106:43. (Cognate are מונ, מוך, מך, מך, see under מ page CCCCLXXVIII, A. Syr. مَح to be cast down, prostrated.)

NIPHAL, fut. יִפֹּךְ id. to decay (used of a building), Eccl. 10:18.

HOPHAL, pl. הִפְכוּ for הִפְכוּ they decay, i. e. perish, Job 24:24.

מכל see מכל.

I. מכלה (from the root קלה) f. *completion, perfection*, found once in plur. 2 Chron. 4:21, מְכֻלּוֹת "perfections of gold," i. e. the most perfect, the purest gold.

II. מכלא, מכלה (like מורה Psalm 9:21, for מורה, from the root קלה to shut up), *a pen, a fold*, Hab. 3:17; plur. מְכֻלּוֹת Ps. 50:9; 78:70.

מכלול m. (from the root קלל), *perfection*, especially used of *perfect beauty*. Eze. 23:12; 38:4, לְבָשִׁי מְכֻלּוֹל "perfectly (splendidly) clothed."

מכלל m. (from the root קלל) *that which is perfect, perfection*, Ps. 50:2.

מכללים plural of the form מְכֻלּוֹל prop. *beauties* (Schönheiten); hence *beautiful articles of merchandise*, especially *splendid garments*, Eze. 27:24.

מכלת f. *food*, once 1 Kings 5:25; constr. from מְכֻלּוֹת. [Root מכל.]

מכמנים m. plur. *treasures*; found once Dan 11:43; from the root קמץ to hide away, lay up.

מכמש Ezr. 2:27; מְכֻמָּשׁ 1 Sa. 13:2, 5; מְכֻמָּשׁ Neh. 11:31 ("laid up," "treasure," from the root קמץ), [*Michmas, Michmash*], pr. n. of a town in the tribe of Benjamin, situated to the west of Bethaven, 1 Sa. 13:5; Gr. Μαχμας, 1 Mac. 9:73; in Josephus, Μαχμα, Ant. xiii. 1, § 6. [now Mükmaş, منعماس Rob ii. 113].

מכמר Isaiah 51:20; and מכמר, only in plur.

מכמרת Ps. 141:10, m. *the net* of a hunter, from the root קמר No. II.

מכמרת Isa. 19:8; suff. מכמרתו (as if from מכמרת), Hab 1:15, 16; *a fisher's net*, from the root קמר No. II.

מכמרת see מכמרת.

מכמרת (perhaps "hiding place," see קמה), [Michmetha], pr. n. of a town on the borders of Ephraim and Manasseh, Josh. 16:6; 17:7.

מכנרדי ("what (is) like a liberal person?" for קנה קנרדי, [Machnadebai], pr. n. m., Ezr. 10:40.

מכנס (from the root קנס), only in plur. or dual, constr. מכנסיי breeches of the Hebrew priests, so called from their hiding and concealing their nakedness (root קנס). Josephus (Arch. iii. 7, § 1), describes them in these words, διάζωμα περὶ τὰ αἰδοῖα ῥαπτὸν ἐκ βύσσου κλωστής εἰργγνύμενον, ἐμβαίνοντων εἰς αὐτὸ τῶν ποδῶν ὡς περὶ ἀναξυρίδας ἀποτέμνεται δὲ ὑπὲρ ἡμῶν καὶ τελευτῆσαν ἀχρι τῆς λαγόνος περὶ αὐτὴν ἀποσφίγγεται. Ex. 28:42; 39:28; Lev. 6:3; 16:4; Eze. 44:18.

מכס m. (from the root קס, like קמר from קר), pr. number, price (see fem.), then tribute, Num. 31:28, 37—41. Aram. מכסא, Arab. مكس census, toll, whence is formed a new verb مكس to collect tribute, also a denominative noun مَكْس, حَكْمٌ a publican, tax-gatherer. The Armenians have also adopted this noun; and they write it մարս. Contracted from this is מס, fem. [מסה].

מכסה f.—(1) number, Ex. 12:4.

(2) price of purchase, Lev. 27:23.

מכסה m. (from the root קסה) *a covering* of a tent, Ex. 26:14; 36:19; of a ship [the ark], Gen. 8:13.

מכסה (prop. part. Piel of the verb קסה)—(1) *a covering*, Isa. 14:11, e.g. of a ship, Eze. 27:7; hence *a garment*, Isa. 23:18.

(2) *omentum*, or *caul*, covering the intestines, Levit. 9:19, fully חֲלֵב הַמִּכְסִּי אֶרֶץ־יִשְׂרָאֵל Exod. 29:13, 22.

מכפל f. ("a doubling" ["portion," "part," "lot," like the Eth. መገረ, ሰገረ:"]), [Machpelah], pr. n. of a field near Hebron, where Sarah was buried, Gen. 23:9, 17, 19; 25:9; 49:30; 50:13.

מכר fut. ימכר. to SELL (kindred to מכר, קטר, קטר ["perh. Arab. ميسر"], Gen. 37:27, 28; Lev. 25:25; 27:20; Joel 4:3, etc.; followed by פ of price, Amos 2:6; Psalm 44:13; specially—(a) *to sell* a daughter, i. e. *to betroth* her to any one (Syr. مَحَر to betroth, compare קטר No. II.), Gen. 31:15; Ex. 21:7.—(b) *to sell* a people, used of Jehovah, i. e. *to deliver* into the power of an enemy, Deut. 32:30; Jud. 2:14, וַיִּמְכְּרוּ בְנֵי אִיזְרְיָהָם "and he sold them into the power of their enemies;" Jud. 3:8; 4:2, 9; 10:7. Compare Nah. 3:4.

NIPHAL למכר.—(1) pass. of Kal, *to be sold*, Levit. 25:34; pass. of letter b, Isa. 50:1; 52:3.

(2) *to sell oneself* as a slave, Lev. 25:39, 42, 47. HITHPAEL—(1) *to be sold*, Deut. 28:68.

(2) *to sell oneself*, i. e. *to give oneself up*, to do evil, 1 Ki. 21:20, 25; 2 Ki. 17:17.

Derivatives, מכר, מכר, מכר, מכר [pr. n. מכר], and—

מכר m. with suff. מכרי.—(1) *something for sale*, Neh. 13:16.

(2) *price* of sale, Num. 20:19.

(3) *possession, private property*, Deu. 18:8.

מכר m. (from the root קר), *an acquaintance, friend*, prop. abstr. friendship, familiarity (Setanm fshft), 2 Ki. 12:6, 8.

מכרה m. (from the root קרה) *a pit*, Zeph. 2:9.

מכרה (with Tzere impure) f. once plur. מכרות, ["perhaps"] *swords*, so called from piercing through (Gr. μάχαρα), see the root פור No. I.; hence, Gen. 49:5, כְּלֵי הַמָּס מִבְּרִיתָהֶם "weapons of outrage (are) their swords." Jerome, *arma eorum*. This interpretation has been advanced by Jewish writers, amongst others by R. Eliezer, in Pirke Avoth, c. 38, וַיְכַח קַלל אֶת הָרַבָּם בְּלֶשֶׁן יוֹנָתָן "Jacob cursed their sword (that of Levi and Simeon) in the Greek language." But we must not, however, condemn the opinion of L. de Dieu, in Critica Sacra ad h. l., and of Ludolf, in Lex. Æth. p. 87, who, by a comparison with the Arab. مكر to plot, to devise, and መረ: to consult, መረ: counsel, translate the word *wicked counsels, devices*; and this is not hindered by the Tzere [not] being pure, see Lehrs. p. 595.

מכרי ("worthy of price," or "bought" ["for price," "price of Jehovah"], [Michri], pr. name, m., 1 Ch. 9:8.

מכרתי [Mecherathite], Gent. n. from מכרה, a place elsewhere unknown, 1 Ch. 11:36.

**מכשול** (from the root **כשל**) *m. that against which any one stumbles, a stumbling block*, Levit. 19:14; Isaiah 8:14, **צור מכשול** "a stone of stumbling;" Isa. 57:14. Eze. 3:20, **ונתתי מכשול לפניו** "and I cast a stumbling block before him and he die;" Jer. 6:21. Figuratively—(a) a cause of the failing, a cause of the falling of any one, Eze. 18:30; 44:12; Ps. 119:165.—(b) incitements to go astray (compare the verb, Mal. 2:8), Eze. 7:19; 14:3, **מכשול עונם** "their incitement to sin," i.e. the images of gods.—(c) offence of mind, scruple of conscience, 1 Sam. 25:31.

**מכשלה** *f.*—(1) ruin, used of a state brought to ruin, Isa. 3:5.

(2) an incitement to sin, offence; pl. used of idols, Zeph. 1:3.

**מכתב** *m.* (from the root **כתב**).—(1) writing, Ex. 32:16; Deut. 10:4.

(2) something written; hence—(a) a letter, Germ. ein Schreiben (Arab. **كتاب** and **مکتوب** used of a letter), 2 Ch. 21:12.—(b) a poem, Isa. 38:9. Compare **מכתם**.

**מכתה** *f.* (from the root **כתה**) fracture, breaking, Isa. 30:14.

**מכתב** *m. i. q.* **מכתב** No. 2, *b* [a VERY bold conjecture], (*b* in common usage has gradually been changed to *m*, compare page xcvi, A), something written, specially a poem. It only occurs in the headings of Psalms 16, 56—60, compare Isa. 38:9. Others very unsuitably render **מכתם** (as from **כתם** gold) a golden or most precious poem. [This meaning, however unsuitable it might seem to Gesenius, requires at least no rash conjecture.]

**מכתש** *m.* (from the root **כתש**).—(1) a mortar, Prov. 27:22.

(2) Jud. 15:19, prob. *mortariolum dentium*, Gr. *δαλτακος*, socket of a tooth, see Bochart, Hieroz. t. i. p. 202. [Is it not a place of such a form that is spoken of in the cited passage?]

(3) Zeph. 1:11 [*Maktesh*], pr. n. of a valley near Jerusalem, prob. so called from its resemblance to a mortar.

**מלא** (see No. 1, Est. 7:5) and **מלא** in pret. *מ* being occasionally cast away, **מלא** Job 32:18; **מלא** Eze. 28:16; inf. **מלא** Lev. 8:33; **מלא** Job 20:22; fut. **מלא**.

(1) transit. (pret. once Med. A, Est. 7:5), TO FILL,

TO MAKE FULL. (Arab. **لأ**, Syr. **لأ** id. This root also is widely extended in the Indo-Germ. languages, in which, however, for *m* there is *p*, as the Sanscr. *plé*, to fill; Gr. *πλέω* (*πλήρης*, *πimplēmi*), *πλέος*, also *βλύω*, *βρύω*; Lat. *plere*; whence *implere*, *complere*, *plenus*; Goth. *fulljan*; Germ. *füllen*, *voll*; Engl. *full*, *to fill*. Also the Polish *pełny*; Bohem. *plny*. The original idea is that of abundance, overflowing, *überfließen*, as is seen from the cognate *πλέω*, *πλείω*, to sail; also *φλέω*, *φλύω*, *fleo*, *fluo*, *pluo*). Specially—(a) to fill, as anything does a vacant space with its own bulk or abundance; with an acc. of place, Gen. 1:22, **מלא את המים ביםים** "fill the waters in the seas;" ver. 28; 9:1; Ex. 40:34, **מלא את המזבח** "the glory of Jehovah filled the tabernacle;" 1 Ki. 8:10, 11; Jerem. 51:11, **מלא השלטים** "fill the shields," sc. with your bodies; surround yourselves with shields.—(b) to fill a place with any thing, with two acc. of the place and the thing filling it, Eze. 8:17, **מלא את הארץ חס** "they have filled the land with violence;" Eze. 28:16; 30:11; Jer. 16:18; 19:4; more rarely followed by *מן* of that which fills, Ex. 16:32; often also—(c) with the accusative of the thing which fills, Eze. 32:29, **מלא ידך** "fill your hand to Jehovah," sc. with gifts to be offered to him; Est. 7:5, "who is he **מלא** אשר **מלא** לבו לעשות כן" who has filled his heart (sc. with boldness) to do this?" i.e. who has dared to do this? Job 36:17, **מלא רשע מלאה** "and (if) thou fillest the cause of the wicked," i.e. fillest up the measure of the sins of the wicked, wenn du das Sündenmaß des Sünders füllst (compare Gen. 15:16).

(2) intrans. to be filled, to be full, Josh. 3:15, followed by an acc. of the thing with which any thing is full. Gen. 6:13, **מלאה הארץ חס** "the earth is filled with violence." Jud. 16:27, "the house was full **האנשים** of men." Job 32:18, "I am full **גלים** of words;" Ps. 10:7; 26:10; 33:5; 48:11; 65:10; Isa. 11:9, etc.; followed by *מן* Isaiah 2:6. Specially in Hebrew it is said—(a) **מלאה נפשי** my soul is filled, used of taking vengeance, Ex. 15:9.—(b) to be fulfilled, or completed, used of space of time. Gen. 25:24, **ומלאה ימיה ללדת** "and her time was fulfilled for bearing," her time to bring forth arrived. 50:3, **מן מלאה ימי ההקנים** "so do they fulfil the time of embalming," i.e. so many days does it continue (compare Est. 2:12); 29:21; Levit. 8:33; 12:4, 6; Lam. 4:18; Jer. 25:34.

NIPHAL (principally used in fut.), i. q. Kal No. 2, to be filled, to be full, with an acc. Genesis 6:11, **ומלא הארץ חס** "and the earth was full of violence." Ex. 1:7, **ומלא הארץ אתם** "and the land was filled

with them;" 1 Ki. 7:14; 2 Ki. 3:17; also followed by מל of the thing, Eze. 32:6; and ל Hab. 2:14. Used of the mind, or desire being filled, Ecc. 6:7; of time completed, Exod. 7:25; Job 15:32. *To be filled with iron* (with an acc.), *with arms*, used for *to be armed, fenced*, 2 Sa. 23:7.

PIEL מלא, more rarely מלא Jer. 51:34; inf. מלא and מלאות fut. מלא, once מלא Job 8:21, *to fill, to make full, to fill up*.

(1) Construed with an acc. of the thing which is filled, i. q. Kal No. 1, c. Observe the phrases—(a) *to fill any one's hand*, i. e. to deliver the priesthood into his hand, Ex. 28:41; 29:9; Lev. 21:10.—(b) *to fill one's hand to Jehovah*, sc. with gifts, i. e. to offer large gifts, 1 Chr. 29:5; 2 Chron. 13:9; 29:31; compare in Kal, Ex. 32:29. Figuratively—(c) of time, *to fulfil, to bring to an end* (compare Kal No. 2, b). Genesis 29:27, "fulfil this week," i. e. finish this week; verse 28; Job 39:2; Dan. 9:2; compare 2 Ch. 36:21.—(d) *to fill up, or complete a number*. Ex. 23:26, "I will fill up the number of thy days;" comp. Isa. 65:20. 1 Sa. 18:27, "David brought the foreskins למלאם and filled them to the king," i. e. brought them in full number. 1 Ki. 1:14, מלאתי את דוד "I will fill up (or add to, confirm) thy words."—(e) *to fill, to satisfy the soul*, i. e. the desire, hunger, Job 38:39; Pro. 6:30 (comp. under חיה). Opp. to an empty soul, i. e. famishing, Isa. 29:8. Compare Kal No. 2, a.—(f) *to fulfil a promise*, 1 Ki. 8:15; a vow, Ps. 20:6; a prophecy, 1 Kings 2:27.—(g) with another verb, *to do anything fully*, i. e. thoroughly. Jer. 4:5, מלא "cry out fully," i. e. *strongly*, as it is well given by the Vulg. Compare Arab. <sup>نظروا</sup> نظر الى to observe any

one closely, <sup>فعل</sup> فعل to do, and to fulfil, i. e. to do carefully. Also without the verb, by ellipsis מלא <sup>הקשת</sup> to bend a bow strongly, for <sup>הקשת</sup> להקשת

Zec. 9:13; Compare Arab. <sup>املا في القوس</sup> املا في القوس and fully

<sup>املا في القوس</sup> املا في القوس Schult. Opp. Min. p. 176, 355;

and Syr. <sup>حلا</sup> حلا; also <sup>حلا</sup> حلا for לקחת <sup>חלו</sup> חלו to follow the Lord fully, i. e. to shew full obedience to him; Numb. 14:24; 32:11, 12; Deut. 1:36; Joshua 14:8, 9, 14; 1 Kings 11:6; and so frequently.

(2) with an acc. of the thing with which anything is filled (etwas einfüllen), for *to pour into, to put into*. Isa. 65:11, למי <sup>המקלים</sup> המקלים "who pour out a drink offering to Fortune," or fill a cup with a

libation in honour of Fortune. So מלא <sup>אקנים</sup> אקנים *to fill gems, for to insert, set them in sockets*. Ex. 28:17; 31:5; 35:33. Once absol. 1 Chr. 12:15, <sup>היה</sup> היה "and it (Jordan) filled (its bed with waters) over all its banks."

(3) with two accus. of the thing to be filled and that which fills, see Kal No. 1, b. Exod. 35:35, מלא אתם חכמת לב "he has filled them with wisdom of heart." Job 3:15; 22:18; Isa. 33:5. More rarely followed by מל of the thing which fills, Psa. 127:5; Jer. 51:34; Levit. 9:17; also, מל in this phrase, מלא <sup>ידו</sup> ידו "to fill one's hand with a bow," i. e. to take hold of a bow, 2 Ki. 9:24.

PUAL part. מלאים <sup>מלאים</sup> מלאים filled up with gems as set; followed by מל Cant. 5:14. Compare Piel No. 2.

HITHPAEL, pr. mutually *to fill each other out*, i. e. mutually to aid each other, as it were filling out each other's vacancies; followed by מל <sup>ל</sup> ל to attack with united strength, Job 16:10.

Derived nouns are, מלא, מלאה, pr. n. מלא, מלאה, and those which immediately follow.

מלא Ch. *to fill*, Dan. 2:35.

ITHPAEL pass. Dan. 3:19.

מלא m. מלאה f. verbal adj.—(1) *filling*, with an acc. of place, Isa. 6:1, מלאה <sup>את ההיכל</sup> את ההיכל "his train (was) filling (filled) the temple." Jer. 23:24. Compare the root, Kal No. 1, a.

(2) intransitive, *filled, full*, מלא <sup>מלא</sup> מלא full money, i. e. the just price, Gen. 23:9; followed by an accus. Deut. 6:11, מלאים <sup>בטוב</sup> בטוב "houses full of all good things." Deut. 34:9; Isa. 51:20; Am. 2:13; and a genit. Jer. 6:11, מלא <sup>מים</sup> מלא full of days, advanced in age. Isa. 1:21. Once with a pleonastic dat. מלאה <sup>לה</sup> לה Am. 2:13.—A full wind is a strong, violent wind. Jer. 4:12, מלאה <sup>הרוח</sup> הרוח "a wind stronger than (is needful for) these" (i. e. than for winnowing); (comp. Jer. 4:5; 12:6).

Neutr. מלא—(a) subst. *fulness*. Psal. 73:10, מלא <sup>מי</sup> מי waters of fulness, i. e. full, abundant.—(b) adv. *fully*, i. e. with a full voice, Jer. 12:6; in full number, Nah. 1:10.

מלא, מלאה, once מלא Eze. 41:8, m.

(1) *fulness* (Gülle); hence *that which is full*; followed by a genit. 1 Ki. 17:12, מלא <sup>היד</sup> היד "fulness of hand," i. e. a handful, eine Hand voll. Exod. 9:8, מלא <sup>התקנים</sup> התקנים "the fulness of your hands," i. e. your hands full, eure Hände voll. Also, with the addition of the thing with which any thing is full. Nu. 22:18. Jud. 6:38, מלא <sup>המקל</sup> המקל "a basin full of water."—Amos 6:8, מלא <sup>עיר</sup> עיר "the city and those

who fill it;" i.e. its inhabitants. Isa. 42:10, הַיָּם וְהַיָּבֵשֶׁת וְכָל הָאֲדָמָה "the sea and those that fill it (i.e. sailors, as it were the inhabitants of the sea), the islands and their inhabitants." Psalm 96:11. Hence—

(2) *multitude, crowd*; Arab. **مَلَا**, Syr. **ܡܠܐ** in Barhebr. often. Gen. 48:19, מָלֵא הַנְּזִים. Isa. 31:4.

**מְלֵאָה** *f. fulness, abundance*, specially used of that portion of corn and wine which was to be offered to Jehovah as tithes or first-fruits. The legislator thus signified to the Israelites that that only was asked from them in which they themselves *abounded*. Used of corn, Exod. 22:28, וְהָיָה לְךָ לְמֵלֵאָה LXX. ἀπαρχὰς ἀλωνος καὶ ληνοῦ. Deut. 22:9, מְלֵאָה הַנֶּזֶע, וְהָיָה לְךָ לְמֵלֵאָה. Used of wine, Nu. 18:27, מְלֵאָה הַיָּבֵשׁ "like the abundance of the wine-press." LXX. ἀφαίρεμα ἀπὸ ληνοῦ.

**מְלֵאָה** *f. filling, or setting of gems*, Ex. 28:17; pl. מְלֵאוֹת, verse 20; 39:13; see מְלֵאָה No. 2.

**מְלֵאָה** *m. pl.*—(1) *inauguration* to the sacerdotal office, prop. the delivery of the office (see מְלֵאָה No. 1, a), Lev. 8:33; Ex. 29:22, 26, 27, 31. Meton. *the sacrifice of inauguration* (compare מְלֵאָה sin, and sacrifice for sin), Lev. 7:37; 8:28, 31.

(2) *i. q.* מְלֵאָה Ex. 25:7; 35:9.

**מְלֵאָה** *m.* (from the root מָלַא to depute, which see).

(1) *one sent, a messenger*, whether from a private person, Job 1:14, or of a king, 1 Sa. 16:19; 19:11, 14, 20; 1 Ki. 19:2, etc. (Syr. **ܡܠܐܝܬܐ**, Arab. **مَلَك** id.)

(2) *a messenger of God*, i.e.—(a) *an angel*, Ex. 23:20; 33:2; 2 Sam. 24:16; Job 33:23 (see מְלֵאָה); Zec. 1:9, seq.; 2:2, 7; 4:1, seq.; more fully מְלֵאָה Gen. 16:7; 21:17; 22:11, 15; Num. 22:22, seqq.; Jud. 6:11, seqq.; Cf. De Angelologia V. T., De Wettii Bibl. Dogm. § 171, seqq. edit. 2.—(b) *a prophet*, Hag. 1:13; Mal. 3:1.—(c) *a priest*, Ecc. 5:5; Mal. 2:7. Once—(d) of Israel, as being the messenger of God and the teacher of the Gentiles, Isa. 42:19. [But this passage speaks of Christ himself.]

[“מְלֵאָה Ch. *an angel*; with suff. מְלֵאָה Dan. 3:28; 6:23.”]

**מְלֵאָה** *fem.* (by a Syriacism for מְלֵאָה), const. מְלֵאָה; with suff. מְלֵאָה; plur. מְלֵאָה, const. מְלֵאָה.

(1) *prop. service* (see the root מָלַא); hence *work*

*prescribed to any one* (comp. Germ. *schiden*, Luth. *teschiden*, *besorgen*). Genesis 39:11; Exod. 20:9, 10, לֹא תַעֲשֶׂה עֲמָלָה “thou shalt do no work;” Exod. 31:14, 15; 35:2; Lev. 23:7 *Specially of the work of an artizan*; Exod. 31:3; 35:35, מְלֵאָה עֹר “work of a smith;” מְלֵאָה עֹר *feberarbeit*, something made of leather, Lev. 13:48; מְלֵאָה בֵּית יְהוָה “the works placed in the temple of Jehovah,” 1 Ch. 23:4; Ezr. 3:8; מְלֵאָה עֹשֵׂי הַמְּלָאכָה workmen, 2 Ki. 12:12; מְלֵאָה עֲלֵי הַמְּלָאכָה those who are set over works to be done, 1 Ki. 5:30. Used of public affairs, Est. 3:9; 9:3; plur. of the works of God, Ps. 73:28.

(2) *the property, or wealth of any one*, Exod. 22:7, 10; especially *cattle*, Gen. 33:14; 1 Sa. 15:9 (compare מְלֵאָה).

**מְלֵאָה** *const.* מְלֵאָה *f. message*, Hag. 1:13 (from the root מָלַא).

**מְלֵאָה** (abbreviated from מְלֵאָה “the messenger of Jehovah;” whence LXX. *Malachias*, Vulg. *Malachias*; comp. מְלֵאָה for מְלֵאָה, [*Malachi*], pr. n. of the last of the prophets of the Old Test. Mal. 1:1.

**מְלֵאָה** (from the root מָלַא, fem. Cant. 5:12, *fulness*; a place abounding in all good things. Others take it not badly for i. q. מְלֵאָה setting of a ring, so that the eyes are compared to a gem filling up the hollow of a ring.

**מְלֵאָה** *m.* (from the root מָלַא), *a garment*, i. q. מְלֵאָה 2 Ki. 10:22.

**מְלֵאָה** *m.* (denom. from מָלַא a brick), *a brick kiln*, Jer. 43:9; Nah. 3:14.

**מְלֵאָה** *f. pl.* מְלֵאָה and מְלֵאָה (from the root מָלַא).

(1) *word, speech*, i. q. מְלֵאָה, a word of frequent use in the Aramaean (Syr. **ܡܠܐܝܬܐ**); in the Old Test. only used in poetry, and, besides Prov. 23:9; Psalm 19:5; 139:4; 2 Sam. 23:2, only found in the book of Job, 6:26; 8:10; 13:17; 23:5; 32:15; 36:2. Figuratively, the object of discourse; specially, in derision; Job 30:9, וְהָיָה לִּי לְמֵאָה.

(2) *a thing*, like מְלֵאָה, Job 32:11.

**מְלֵאָה** *f. Chald., emphat. st.* מְלֵאָה; pl. מְלֵאָה.

(1) *a word, speech*, Dan. 4:28, 30; 5:15.

(2) *a thing*, Dan. 2:8, 15, 17.

**מְלֵאָה** see מְלֵאָה.

**מְלֵאָה** see מְלֵאָה.

**מְלֵאָה** *masc. prop. a rampart, mound, built up and filled in with stones and earth* (Chaldee מְלֵאָה).

Specially—(a) [*Millo*], part of the citadel of Jerusalem, 2 Sa. 5:9; 1 Ki. 9:15, 24; 11:27; 1 Ch. 11:8; 2 Chron. 32:5, as to which, see Hamelsveld, Geogr. Bijl. i. ii. p. 35, seqq. It appears to be the same as מְלוֹא 2 Kings 12:21. But—(b) מְלוֹא Jud. 3:6, 20, is a castle of the Shechemites, and מְלוֹא its inhabitants, ibid.

מְלוֹחַ m. (denom. from מָלַח salt), *halimus*, Greek ἀλῖμος (*atriplex halimus*, Linn.), *orach*, *sea-purslain*, a saline plant (compare the word *salad*, as used in Engl. also Ital., French, Germ.), the leaves of this plant, both raw and dressed, were eaten by the poor (Athen. Deipnos. iv. 16), Job 30:4; see Aben-bitar ap. Boch. in Hieroz. t. i. p. 873, seqq.

מְלוּךְ ("reigning," or i. q. Syr. مَلُوح "counsellor"), [*Malluch*], pr. n. m.—(1) 1 Ch. 6:29.—(2) Neh. 10:5; 12:2; also מְלוּכִי Neh. 12:14 כְּתִיב, where כְּרִי is מְלוּכִי.—(3) Ezr. 10:29.—(4) Nehem. 10:28.

מְלוּכָה f. and מְלוּכָה 1 Sa. 10:25 (from the root מָלַךְ, *kingdom*; *dominion*; מְלוּכָה עִיר royal city, 2 Sa. 12:26; מְלוּכָה כִּסֵּא royal throne, 1 Ki. 1:46; מְלוּכָה צֶרֶע royal stock, Jer. 41:1; Dan. 1:3; עָשָׂה מְלוּכָה to exercise rule, to reign, 1 Ki. 21:7.

מְלוּכִי see מְלוּךְ No. 2.

מְלוּךְ m. (from the root מָלַךְ), *a place where travellers lodge*, whether in the open air, or beneath a roof, *an inn*, *lodging-place*, Gen. 42:27; 43:21; Ex. 4:24; used of a place where soldiers encamp for the night, Isa. 10:29.

מְלוּכָה fem. of the preceding; *a booth in which garden-keepers lodge*, Isa. 1:8; also *a suspended bed*, hanging from lofty trees, in which wanderers and also the keepers of gardens and vineyards lodge for fear of wild beasts; Arabic and Aram. عَزَال, see Buxtorff Lex. Chald. h. v. and Niebuhr's Description of Arabia, p. 158, Isa. 24:20.

I. מָלַח a root, ἀπαξ λεγόμεν. Isa. 51:6. I suppose the primary signification to have been that of SLIPPERINESS, SMOOTHNESS, and SOFTNESS (comp. transp. מָלַח, also מָלַח to smooth, to soothe, Greek μαλακός, μελιχίος (μέλι), ἀμέλγω, Lat. *mulceo*, *mulgo*; and a great many cognate roots, the third radical of which is a dental or a sibilant, מָלַח, מָלַח and those cited under these words). Hence מָלַח Conj. III.

to flatter, i. q. مَلِيح feeble, weak (from the idea of softness), مَلِيح fugitive (from the idea of slipping away, comp. מָלַח), and Heb. in Niph. [In Thes. the primary idea is given "i. q. מָלַח to threaten (with *r* softened into *l*)."]

NIPHAL, *to glide away, to flee, to vanish*. Isa. 51:6; מָלַח מְלוּכָה "for the heavens shall vanish like smoke." Besides in the root מָלַח then! is the active signification *to draw, to pull* (ziehen, *zerren*), whether with the hands or with the teeth, compare מָלַח : *to draw, to pull, to seize*, and hence the Heb. מָלַח rags.

II. מָלַח (Arab. مَلَح) *to salt*, denom. from מָלַח. Lev. 2:13.

PUAL, pass. Ex. 30:35.

HOPHAL מְלוּכָה, inf. absol. מְלוּכָה *to be washed with salt water*, as a new-born babe, Eze. 16:4.

I. מָלַח (Arab. مَلَح) m. SALT, מְלוּכָה the salt sea, i. e. the Dead Sea, or *lacus asphaltites*, the water of which is impregnated and almost saturated with salt, Gen. 14:3; Nu. 34:12; Deu. 3:17. מְלוּכָה the valley of salt, see מְלוּכָה Nu. 18:19; 2 Ch. 13:5 (comp. Lev. 2:13) a covenant of salt, i. e. most holy, most firm, because in making such a covenant, consecrated salt was eaten. מְלוּכָה a statue of salt, a stone of fossil salt, resembling a column, such as are found[?] near the Dead Sea, Gen. 19:26. Derivatives, מְלוּכָה No. II., מְלוּכָה, מְלוּכָה, מְלוּכָה.

II. מָלַח only in plur. מְלוּכָה *torn garments, rags*, Jer. 38:11, 12; from the root מָלַח No. 1.

מָלַח Ch. (from the noun מְלוּכָה) *to eat salt*, Ezr. 4:14. Slaves for whom their owner provides victuals are said *to eat* of any one's salt, see Rosenmüller, Morgenland, vol. i. p. 688.

מָלַח Ch. salt, Ezr. 4:14.

מָלַח m. with Kametz impure, Eze. 27:9 (denom. from מָלַח in the signification of *sea*, comp. Gr. ἁλῆς); *a sailor*, Eze. 27:9, 27, 29; Jon. 1:5. (Arab. مَلَح Syr. مَلَح id.)

מְלוּכָה f. *a salt land*, and on that account *barren*, Job 39:6; Ps. 107:34; fully מְלוּכָה Jer. 17:6 Virg. Georg. ii. 238, *Salsa tellus — fragibus infelix*. Plin. H. N. xxxi. 7. Compare Boch. Hieroz. tom. i. p. 872.

**מלחמה** 1. once **מלחמת** 1 Sa. 13:22; with suff. **מלחמתו**, plur. **מלחמות** (from the root **לחם** No. 2).

(1) pr. inf. or abstract verbal noun; *to fight, a fighting*. Isa. 7:1; **למלחמה עליה** "to fight against it" (the city), to besiege it. Hence *battle*, Exodus 13:17; Job 39:25.

(2) *war*, **מלחמה**, followed by **אִתּוֹ** (אִתּוֹ) and **עַל** to wage war against any one, Gen. 14:2; Deu. 20:12, 20. **הָיְתָה מִלְחָמָה** there was war with any one, 2 Sam. 21:15, 20. **אִישׁ מִלְחָמָה** a warrior, a soldier, Nu. 31:28; **כָּל מִלְחָמֹת** id. Isa. 42:13; also an adversary in war, 1 Ch. 18:10. **בָּאֵם מִלְחָמָה** *bas strigas* wolf, army, Josh. 8:1; 11:7. Meton. i. q. **מִלְחָמָה** *instruments of war, arms*, Psalm 76:4; compare Hos. 1:7; 2:20.

(3) *victory, the fortune of war* (pr. the devouring of enemies), Ecc. 9:11, **לֹא לַגִּבּוֹרִים מִלְחָמָה**, "victory (does) not (always happen) to the strong."

**מלט** not used in Kal, pr. TO BE SMOOTH ["TO MAKE SMOOTH"], hence *to slip away, to escape*, i. q. the kindred **מלט**. (Of the same family are the roots cited under **מלח** No. I. The third radical is a dental or a sibilant in **מלץ**, Arabic **ملى** II. to soften, **מלט** to smooth, to flatter, **מלט** to be soft, smooth, **מלט** to escape, to slip away, Gr. *μείδω* to soften, *μαλάσσω*, *μειλίσσω*, although in these the root has γ, [comp. *μέλω*, *μαλακός*, *mulgeo*, *mulceo*]; Germ. *milb*, etc. With the letter *l* hardened is formed **מלט**, which see.)

PIEL **מלט** and **מלט**—(1) *to cause to escape, to deliver* from danger, Job 6:23; 29:12. **מלט נפשו** to preserve one's own life, 1 Ki. 1:12; **מלט נפש** to preserve any one's life, 2 Sa. 19:6; Ps. 116:4.

(2) *to lay eggs*, pr. to cause to escape, Isa. 34:15; see Hiph. No. 2. (Arab. **مليت** fetus.)

HIPHAL—(1) *to deliver, to rescue*, Isa. 31:5.

(2) *to bring forth*, Isa. 66:7.

NIPHAL—(1) *to be delivered*, Ps. 22:6; more often however reflect. *to deliver* oneself, *to escape*, Gen. 19:19; 1 Sa. 30:17; Pro. 11:21; 19:5; 28:26.

(2) *to go away in haste* without the notion of flight, 1 Sa. 20:29.

HITHPAEL, i. q. Niph. Job 19:20, **וְאֶחָד מִלְחָמָה בָּעוֹר**, "I have (hardly) escaped with the skin of my teeth," proverb. for, there hardly remains anything sound in my body. (Arab. by a similar proverb **لما برأس** to go away with one's head, i. e. to preserve one's life.) Poet. used of sparks flying about, Job 41:11. Hence—

**מלט** m. *cement*, so called from being *spread* or *smoothened* over (Syr. **ܡܠܬܐ** to spread, to smear, which is itself from the notion of smoothness, see **מלט**). Arab. **ملاط**, Syr. **ܡܠܬܐ** id., also Gr. *μάλθη*, Lat. *maltha*, Ital. *malta*, Jer. 43:9.

**מלטיה** ("whom Jehovah freed"), [*Melastiah*], pr. n. m. Neh. 3:7.

**מליכו** [*Melicu*], see **מלך** No. 2.

**מלילה** f. *an ear of corn*, prop. used of an ear of corn cut off (from the root **ללל** No. II.), once Deut. 23:26.

**מליצה** f. (from the root **לוצ**).—(1) *a mocking song*, Hab. 2:6, see the root Kal No. 2.

(2) prop. *an interpretation*; hence *what needs an interpretation, an enigma, an obscure saying*, Prov. 1:6.

**מלך** f. **מלך**.—(1) *to reign, to be king*. (Æth.

**መለከ**; id.; Arab. **ملك** to possess, to reign; Syr. and Ch. to consult, compare Lat. *consulere* for *judicare*, *statuere* (whence *consul*), and the Old Germ. rather for *to rule, to govern*; compare Niphal.) 1 Ki. 6:1; 2 Ki. 24:12; 25:27; followed by **על** 1 Sa. 8:7; 12:14; Ps. 47:9, and **על** Josh. 13:12, 21 (to rule over, *herstehen über*), although **על** is also not unfrequently **על** of place, Jud. 4:2, *herstehen zu*, to reign in.

(2) *to become king*, 2 Sam. 15:10; 16:8; 1 Ki. 14:21.

HIPHAL, *to make king*, followed by an acc. 1 Sam. 15:35; 1 Ki. 1:43; dat. 1 Chr. 29:22 (as if to give the kingdom to any one).

HOPHAL **מלך** to be made king, Dan. 9:1.

NIPHAL, *to consult*, Neh. 5:7; see the Syriac usage pointed out above.

The derivatives immediately follow, except **מלכות**, **ממלכה**, **ממלכות**.

**מלך** [so also in pause], with suff. **מלכי**, pl. **מלכים**, once **מלכין** Prov. 31:3, and, by insertion of a mater lectionis **מלכים** 2 Sam. 11:1 [**מלכין**], m.

(1) *a king*. (Arab. **ملك**, rarely **ملك**.)

Syr. **ܡܠܬܐ**. Followed by a genit. of people or land, as **מלך ישראל** Gen. 14:2; **מלך יהודה**; but Jehovah's king, Ps. 2:6; 18:51, is the king of Israel [Messiah] appointed by Jehovah.—The name of *king* is often applied—(a) to Jehovah, as being the king

of Israel, and of individual Israelites, Ps. 5:3; 10:16; 44:5; 48:3 (in which passage he is called *the great king*); 68:25; 74:12; 84:4; Deut. 33:5; or of the whole earth, Ps. 47:3, 8, compare מֶלֶךְ יְעֹקֵב Isa. 41:21; מֶלֶךְ יִשְׂרָאֵל 44:6, of Jehovah.—(b) to idols, when those who worship them are the speakers, Isa. 8:21; Am. 5:26; Zeph. 1:5, compare βασιλεύς, Il. γ' 351; π' 233. מֶלֶךְ מְלָכִים *king of kings* is a title of the king of Babylonia, Ezek. 26:7 (see Ch.); מֶלֶךְ הַמְּלָכִים *the great king*, a title of the king of Assyria, Isa. 36:4 (compare βασιλεύς ὁ μέγας, μέγας βασιλεύς, often in Aristophanes and Plato, of the king of Persia, and Syr. ܡܠܟܐ ܕܢܝܢܐ, in Barhebr. of the Roman emperor). Farther, *kings* are sometimes introduced as *leaders* of armies, Job 15:24; 18:14; 29:25.

(a) [*Melech*], pr. n. m. 1 Ch. 8:35; 9:41. Also with the art. הַמֶּלֶךְ Jer. 36:26; 38:6.

מֶלֶךְ emphat. מֶלֶךְ, מֶלֶכָּה; pl. מְלָכִים, and (in the Hebrew mode) מְלָכִים Ezra 4:13, Ch. *king*. מֶלֶךְ מְלָכִים *king of kings*, of the king of Babylonia, Dan. 2:37 (compare Eze. 26:7); of Persia, Ezr. 7:12, the latter of which is now called شاهنشاه *Shahinshah*, i. e. king of kings. The same title of honour was given to the kings of Egypt, the Moguls, the Parthians (see my Comment. on Isa. 10:8), the Æthiopians (see Axum. Inscr. in Buttmann's Museum für Alterthumswiss. vol. i.).—Dan. 7:17, in prophetic language מְלָכִים *kings*, is put for *kingdoms*.

מֶלֶךְ m. with suff. מְלִכִי Ch. *counsel*, Dan. 4:24.

מֶלֶךְ always with art. הַמֶּלֶךְ ("king") *Moloch*, an idol of the Ammonites, who was also at various times worshipped by the Israelites in the valley of Hinnom, who offered human sacrifices to him, Lev. 18:21; 20:2, seq.; 1 Ki. 11:7; 2 Ki. 23:10. Also called מֶלֶכֶם and מְלָכֶם, which see. Aqu., Symm., Theod., Vulg. Μολόχ, *Moloch*. According to the rabbins, his statue was of brass, with a human form, but the head of an ox; it was hollow within, and heated from below, and the children to be sacrificed were cast into its arms; and in like manner is the statue of *Saturn* among the Carthaginians described by Diodorus, xx. 14, compare Münter, Religion der Karthager, p. 19, and my observations on the religion of the Pœni, in Gruber's Encyclop. vol. xxi. p. 99. The *Moloch* of the Ammonites and the *Saturn* of the Carthaginians both represented *the planet Saturn*, which was regarded by the Phœnicio-Shemitic nations as a *καταδαίμων*, to be appeased by human

sacrifices. Compare my Comment. on Isa. ii. 343 compare 327, seq.

מֶלֶכָּה Chald. *a queen*, Dan. 5:10.

מֶלֶכֶת f. (from the root מָלַךְ), *a snare, a trap*, Job 18:10.

מֶלֶכָּה f. *queen*, Esth. 1:9, seqq.; 7:1, seqq.; pl. מְלָכוֹת used of the wives of Solomon who were of royal race, opposed to concubines (פְּיִלְגִּשִׁים), Cant. 6:8, 9.

מֶלֶכָּה (id., or by the Chald. usage, "counsel"), [*Milcah*], pr. n. a daughter of Haran, the wife of Nahor, Gen. 11:29; 22:20.

מֶלֶכָּה see מְלָכָה.

מְלָכָה const. מְלָכוֹת, emphat. מְלָכוֹתָא f. Ch. *kingdom*, and royal dignity, Dan. 4:28; Ezr. 4:24; 6:15; and, the dominion of a king, Dan. 2:39, 41, 44; pl. מְלָכוֹתָא Dan. 2:44; 7:23.

מְלָכוֹת fem. (denom. from מָלַךְ).—(1) *kingdom, royal dominion*, a word of the later Hebrew for the older מְלָכָה שְׁאוֹל, מְלָכָה שְׁאוֹל "the kingdom of Saul," Dan. 1:1, "in the third year of the reign of Jehoiaquim," Dan. 2:1; 8:1; 1 Ch. 26:31; מְלָכָה שְׁאוֹל *royal palace*, Esth. 1:9; 2:16; 5:1; elsewhere מְלָכָה שְׁאוֹל. Meton. used of *royal ornaments*; Esther 5:1, מְלָכָה שְׁאוֹל "and Esther put on royal apparel."

(2) *a kingdom*, i. e. a country and people subject to a king; מְלָכָה שְׁאוֹל the kingdom of Judah, 2 Ch. 11:17; מְלָכָה שְׁאוֹל the kingdom of the Chaldeans, Dan. 9:1; pl. מְלָכוֹתָא Dan. 8:22.

מְלָכָה שְׁאוֹל ("God's king," i. e. appointed by God), [*Malchiel*], pr. n. m. Gen. 46:17. Patron. in 2. Nu. 26:45.

מְלָכָה שְׁאוֹל and מְלָכָה שְׁאוֹל ("king of Jehovah," i. e. appointed by Jehovah), [*Malchiah, Malchijah*], pr. n. m.—(1) Ezra 10:31; Neh. 3:11.—(2) Neh. 8:4; 10:4.—(3) of many others, 1 Ch. 9:12; 24:9; Ezr. 10:25, al.

מְלָכָה שְׁאוֹל ("king of righteousness"), pr. n. *Melchizedec*, king of Salem (Jerusalem), and priest of Jehovah, Gen. 14:18; Ps. 110:4.

מְלָכָה שְׁאוֹל ("king of height"), [*Malchiram*], pr. n. m. 1 Ch. 3:18.

מְלָכָה שְׁאוֹל ("king of aid"), [*Melchi-shua*], pr. n. of a son of Saul, 1 Sam. 14:49; 31:9; al.



with the words separated מִלְכֵי שָׁמַיִם 1 Ch. 8:33; 9:39; 10:8.

**מִלְכָּם** [Malcham], pr. n.—(1) of an idol of the Moabites and Ammonites, i. q. מִלְכָּם and מִלְכָּה Jerem. 49:1, 3 (but Zeph. 1:5; Am. 1:15; מִלְכָּם is an appellative [with suff.]).—(2) m. 1 Ch. 8:9.

**מִלְכָּם** Milcom, i. q. Molech, an idol of the Ammonites, 1 Ki. 11:5, 33; 2 Ki. 23:13.

**מִלְכָּה** f. of the Chald. form מִלְכָּה (ܡܠܟܬܐ the contrary מִלְכָּה from מִלְכָּה), a queen. It only occurs, Jer. 7:18; 44:17—19, 25, in which passages מִלְכָּה הַשָּׁמַיִם "the queen of heaven," to whom the women of Israel paid divine honours, is either the moon, or Ashtaroth (אִשְׁתָּרֹת), i. e. the planet Venus. So the LXX. have rendered in chap. 44, and Vulg. always. However not a few copies write fully מִלְכָּה worship, i. e. abstr. prop. concr. deity, goddess (of heaven), in like manner the Syriac translator renders it ܡܠܟܬܐ ܫܡܝܐ, the worship of heaven.

**מִלְכָּה** with the art. ("queen"), [Hammoleketih], pr. n. 1 Ch. 7:18.

I. **מִלַּל** TO SPEAK, a word mostly poet. for the common דִּבֶּר. (Chald. and Syr. ܡܠܠ id. It in some measure imitates the sound, like the Greek λαλέω, lalein). In Kal once part. מוֹלֵל Pro. 6:13.

PIEL מִלַּל id. Const. with acc. to speak of, to utter any thing; Job 8:2, "how long wilt thou utter such things?" Job 33:3; Ps. 106:2. With a dat. of pers. and followed by direct discourse, Genesis 21:7, and מִי מִלַּל לְאַבְרָהָם וְנֹרָה "who would have said to Abraham, Sarah shall give suck?" Compare דִּבֶּר No. 1, c.

Deriv. מִלָּה a word [and pr. n. מִלְלֵי].

II. **מִלַּל** i. q. מוֹד, מְהֵל, מוֹד TO CUT OFF, OR TO BE CUT OFF, especially applied to grass, herbage, ears of grain. Fut. (formed in the Chaldee manner) יִמְלַ Job 14:2; 18:16; pl. in pause יִמְלֻ Job 24:24; Psalm 37:2 (see Bleek on these forms, in Rosenm. Repert. t. i. p. 80), to be cut off; Job 14:2, בְּצִיץ יִפְּלֵ "like a flower he cometh forth and is cut off;" Job 18:16, "beneath his roots dry up, יִפְּלֵ קִצְרוֹ his branch is cut off from above." In the former [German] editions of this book, these forms are taken as from יִפְּלֵ i. q. נָבַל to fade, which appears to be supported by the words, Ps. 37:2 (where there is in the other member בְּיָפֶלֶן), but the signification of cutting off is confirmed by the form יִמְלַ Ps. 90:6, and the deriv. noun מִלָּה

POEL מוֹלַל, fut. יוֹלַל, to cut off, Psalm 90:6; see מִלָּה Pilel.

Deriv. מִלָּה.

Note. Some regard the notion of cutting as primary, and this they consider to be applied to speaking (see H. A. Schultens ad Elnawabig, p. 132), but this I leave undetermined.

**מִלַּל** Chald. Pael, to speak, Dan. 7:8, 11, 20, 25.

**מִלְלִי** ("eloquent"), [Milalai], pr. n. m., Neh. 12:36.

**מִלְלָה** or **מִלְלָה** m., once constr. st. Jud. 3:31, מִלְלָה "an ox-goad;" Gr. βουπλήξ, Il. vi. 135, βούκηντρον, see Schöthen, De Stimulo Boum, Francof. 1774, and Rosenm. Morgenland, on Jud. loc. cit. Root מִלַּל No. 1, to correct, to chastise.

**מִלֵּךְ** not used in Kal, TO BE SMOOTH (compare the cognate verbs מִלַּח No. I. מִלֵּךְ and the remarks there given).

NIPHAL, used of pleasant words, Ps. 119:103.

**מִלְלָר** with the art. הַמִּלְלָר Dan. 1:11, 16; the name of an office in the court of Babylon, prob. Pers.

مَلَسَ prefect of the wine; according to others مَلَسَ prefect of the treasury.

**מִלַּךְ** TO BREAK, TO CRUSH (eintneiden), Levit. 1:15; 5:8. (Cognate is the root מִלַּךְ, whence this has arisen, the letter r being softened into l, p, and m interchanged. Syr. and Chald. ܡܠܠ vellicavit.) LXX. ἀποκρίνω, to cut off with the nail (abtneigen), contrary to the express words of the Hebrew text, וְלֹא יִבְדִּיל Lev. 5:8.

**מִלְקָח** m. (from the root לָקַח)—(1) prey, booty, but especially used of cattle. Nu. 31:12, וְאֶת־הַשְּׁבִי וְאֶת־הַשָּׁלָל הַמִּלְקָח "captives, and booty, and spoil;" but verse 11, 27, 32, captives are included also in this word, Isa. 49:24, 25.

(2) Dual מִלְקָחַיִם both jaws, by which food is taken, Ps. 22:16.

**מִלְקָחַשׁ** m. (from the root לָקַח) the latter (i. e. the spring) rain, which falls in Palestine in the months of March and April, before the harvest. Deu. 11:14; Jer. 3:3; 5:24; opp. to the former or autumnal rain (מִלְקָח, יֹרֵד). Poet. an eloquent and profitable discourse is compared to the latter rain Job 29:23.

**מִלְקָחַיִם** m. dual (from the root לָקַח).—(1) pair of tongs, Isa. 6:6.

(2) snuffers, 1 Ki. 7:49; 2 Chron. 4:21

**מלקחים** m. dual, i. q. the preceding No. 2, Ex. 25:38; 37:23. [This and the preceding are combined in *Thes.*, this latter being given as the form before a suff.]

**מלתחה** f. a royal vestry, 2 Ki. 10:22. So as required by the context, Vulg., Chald., Arab., Kimchi. See above, at the root **לחח**.

**מלתי** (prob. for **מלאתי** "my fulness"), [*Mal-lothi*], pr. n. m., 1 Chron. 25:4, 26.

**מלתעות** pl. f., Psalm 58:7, and with the letters transposed **מחלעות** Job. 29:17; Prov. 30:14; Joel 1:6, prop. *biting ones, biters*, poet. used for *teeth*, from the root **לחע** to bite; comp. **סחח-סחח**: a jaw, pr. that with which any thing is bitten. It cannot be laid down that this word denotes any particular kind of teeth, as the maxillary, the canine, or the incisors.

**ממרה** f. (with Dag. euphon.), Joel 1:17, *places, or buildings* where there are *granaries*, or *cells for keeping grain* (**מנירות**), denom. from **מנרה** Hag. 2:19, with **מ** local prefixed; comp. **מראש**, **מראש**, and Lehrs. § 122, 1, No. 14.

**ממרים** pl. (from the root **מרר**), *measures*, Job 38:5.

**ממוכן** [*Memukan*], pr. n. of a Pers. prince in the court of Xerxes, Esth. 1:14, 16, 21; also **מומכן** verse 16 כתיב.

**ממות** only in plur. **ממותים** (from the root **מות**)—(1) *deaths*, Jer. 16:4; Eze. 28:8.

(2) 2 Ki. 11:2 כתיב *concr. slain*, where the **קרי** is **מפגתים**.

**ממור** m.—(1) *spurious, a bastard*, Deu. 23:3; LXX. *ἐκ πορνῆς*; Vulg. *de scorto natus*; and so also the Oriental interpreters, as well as the Rabbins, who use this word of a bastard. [For the limitations as to this use, see *Thes.* p. 781.]

(2) metaph. *foreigner*, Zech. 9:6; LXX. *ἀλλογενής*. Foreign nations are often compared to harlots [as being seducers to idolatry] by the Hebrew poets [i. e. inspired prophets]; see Isa. 23:17, 18. (The unused Hebrew root **מור** prob. had the same meaning as **נור** to separate but used in a bad sense, to despise, to condemn; whence **נור** Med. Damma, to be of little worth, contemptible; compare **מר** to put to shame;

and Syr. **ܡܪܝܢܐ** Aph. to condemn. Others take it from the root **מור**, whence the noun **מור** a foreign country; and hence **ממור**.)

**ממקד** m. (from the root **מקד**)—(1) *sale*, Lev. 25:27, 29, 50.

(2) *something sold*. Lev. 25:25, **ממקד אחיו** "a thing sold by his own brother," verses 28, 33; Eze. 7:13.

(3) *something for sale*, Levit. 25:25; Neh. 13:20.

**ממקרת** Lev. 25:42, f.; i. q. **ממקד** No. 1.

**ממלכה** constr. **ממלכת**, with suff. **ממלכתי**, plural **ממלכות** (from the root **מלך**) f. *a kingdom, dominion*, used both of the royal dignity, 1 Ki. 11:11; 14:8 1 Sa. 28:17; and of the country subject to a king **ממלכת** royal city, Josh. 10:2; 1 Sa. 27:5. **בית ממלכה** royal abode, Am. 7:13. **ממלכות הארץ** kingdoms of the earth, Deu. 28:25.

**ממלכות** f., constr. st. **ממלכות** (from the root **מלך**) id. Josh. 13:12, sqq.; 1 Sa. 15:28; 2 Sa. 16:3; Jer. 26:1.

**ממקד** (from the root **מקד**) m. *wine mixed with spices*, i. q. **מקד**, **מקד** Pro. 23:30; Isa. 65:11.

**ממן** see **מן**.

**ממר** m. *sadness*, Pro. 17:25 (from the root **מרר**, like **ממר** from **מרר**, comp. **ממר** from **מרר**).

**ממרא** ("fatness," "strength"), [*Mamre*], pr. n. of an Amorite who was in league with Abraham, Gen. 14:13, 24. Hence **ממרא** **אלוני** "the oaks of Mamre," 13:18; 18:1; and simply **ממרא** 23:17, 19; 35:27, the name of an oak grove near Hebron.

**ממריים** Joh 9:18, a doubtful form which appears to have sprung from **ממריים** (36 copies read **ממריים**), and **ממריים**, from **ממריים** *bitternesses*, with **מן** prefixed. The construction will bear either, since the verb **ממרי** admits either construction, an accusative, or the particle **מן**.

**ממשח** m. *expansion*, Eze. 28:14. **צנב ממשח** Vulg. *Cherub extensus*, i. e. with extended wings, comp. Ex. 25:20. Root **משח** No. 2.

**ממשל** m. (from the root **משל** No. 1) *dominion, rule*, Dan. 11:3, 5. Plural **ממשלים** 1 Chron. 26:6, *concr. lords, princes*.

**ממשלה** f. (from **משל**) Mic. 4:8; constr. **ממשלת** (Gen. 1:16; Psa. 136:8), with suff. **ממשלת** Isaiah 22:21, pl. constr. **ממשלות**—(1) *dominion, rule*, Gen. 1:16; Psalm 136:8.

(2) *dominions, jurisdiction*, 2 Ki. 20:13.

(3) *concr. princes, chief rulers*, 2 Chr. 32:9, see **ממשל** No. 2.

**מִמְשָׁק** (from the root **מָשַׁק** to possess). Once Zeph. 3:9, **מִמְשָׁק חָרָל** a possession of nettles, a place occupied by nettles.

**מִמְתָּקִים** m. plur. (from the root **מָתַק**) *sweetnesses*, Cant. 5:16.

**מָן** with suffix **מָנִי** (in some copies without Dag.) Neh. 9:20, *manna Arabica*, a sweet gum like honey, which, in Arabia, and other Oriental regions, exudes from the leaves of several trees and shrubs, especially those of the tamarisk kind; this takes place mostly in July and August, before sunrise. It is now [1833] more than ten years since some British naturalists have proved that certain insects, similar to the genus *cimex*, aid in producing the manna (see Hardwicke, in Asiatic Researches, xiv. p. 182, seq. Bombay Transactions, i. 251). This has since been more exactly confirmed by Ehrenberg, who informed me that the manna flows out after the leaves are punctured by the insects. Comp. Niebuhr's Descr. of Arabia, p. 145; J. E. Fabri Historia Mannæ, in Fabri et Reiskii Opuscul., Med. Arab. p. 121. Exodus

16:31, seq.; Nu. 11:6. (Arab. **مَن** id., pr. *portion*, *gift*, **مِن السَّيْمَا**, from the root **مَن**. [It has been thought that] allusion is made to another etymology, Ex. 16:15, 31; comp. Ch. **מָן**.) [No one who simply credits the inspired history of the giving of the manna can doubt that it was something miraculously given to the Israelites, and that it differed in its nature from any thing now known.]

**מָן** followed by Makk. **מָן** Ch.—(1) *who? what?* Ezr. 5:3, 9; Dan. 3:15; also in oblique interrogation, Ezr. 5:4.

(2) **מָן** *whosoever*, Dan. 3:6, 11; 4:14.

**מָן** m.—(1) *part, portion* (from the root **מָן**). The proper force of this word as a noun does not occur in the common use of the O. T. (for the idea is unsuitable as proposed by Jo. Simonis, who takes **מָנִי** Ps. 68:24 as *his* or *their portion*, i.e. of the dogs); but it is manifest however in the forms **מִמְנִי** pr. *a parte mea, de ma part, on my part, my behalf* comp. Eze. 3:17, “warn them **מִמְנִי**” Germ. von mirwegen, from me), **מִמְנִי** *a parte ejus*, and the prefix **מִן** pr. is its const. state. That this is really a subst. the pl. const. **מִנִּי** (Isa. 30:11) so manifests as to leave no room for doubting.

(2) pl. **מִנִּי** *strings* of a musical instrument, pr. *slender threads*, so called from being divided.

Ps. 150:4. Syr. **مَنْ** id. Prob. we should also here refer, Ps. 45:9, “out of the ivory palaces **מִנִּי** **מִמְנִי** the strings (i. e. concerts of music) gladden thee.” As to the plur. termination **ִי** for **ִים** (which some have of late been too desirous to exclude from grammars), see Lehrs. p. 525, 526.

**מָן** and **מִן**, when followed by a guttural **מִן**, rarely **מִן** (Gen. 14:23; **מִן** Sa. 18:16; and constantly in the forms **מִמִּי**, **מִמֶּי**), poet. **מִנִּי** and **מִנִּי**

which see. (Syr. **مِنْ**, Arab. **مِنْ**, rarely **مِن**); with suff. **מִמִּי** (see **מִן**) poet. **מִנִּי** and **מִנִּי** (in the Syriac form); **מִמֶּי** in pause **מִמֶּי**, **מִמֶּי** for **מִמֶּי** from him, f. **מִמֶּי**, poet. **מִמֶּי**, **מִמֶּי** from us, **מִמֶּי**, poet. **מִמֶּי** f. **מִמֶּי**.

(1) pr. const. st. of the noun **מָן** a part of any thing. Hence a partitive prep. **מִן** (מִן־חֵלֶב Mem partitive is what the Hebrews call it), denoting a part taken out of a whole, which is indicated in Greek and Lat. sometimes by the prepositions *ἐξ*, *ἐκ*, *ex*, *e*, sometimes *ἀπό*, *ab*, *a* (more rarely *de*). So after numerals; Ruth 4:2, “ten men **מִן** **הַזְּקֵנִי** of the elders of the city.” 2 Ki. 2:7, “fifty **מִן** **הַנְּבִיאִים** of the sons of the prophets.” Neh. 1:2, **אֶחָד מִמֶּי** “one of my brethren.” Job 5:1, **מִן** **הַקְּדוֹשִׁים** “who from amongst his holy ones (i. e. angels)?” Ex. 18:25, etc. Also after verbs of giving, and those which nearly approach to that notion, verbs of narrating, Psalm 59:13; teaching, Isaiah 2:3—(so a verb of *speaking* or *teaching* being omitted, the prophet asks, Isaiah 21:11, **מִן** **הַלַּיְלָה** “what of the night?” i. e. hast thou to teach. Saualah supposes another ellipsis, “what of the night?” sc. remains;—filling up (**מִן** **מִלֵּא** **מִן** **מִלֵּא** i. e. to fill with some part of a thing), and vice versa, verbs of receiving (Deu. 33:3, compare *λαμβάνειν τινός*), and those which resemble them, as of eating (**מִן** **אָכַל**, Gr. *εσθίειν, πίνειν τινός*), of being satisfied (**מִן** **שָׂבַע**), etc. 1 Kings 12:9, **הָקַל מִן** **הָעֵל** “lighten (somewhat) from the yoke.” In all these cases **מִן** denotes some part of a thing, which is expressed by the genitive in Greek (see the above cited phrases), French and old Germ. (*du sang; nimm des Blutes*, sc. etwas). Specially—

(a) when it refers to multitude, it denotes (some) out of the whole number. (Compare Arab. **مِنْ** part, also some.) Ex. 17:5, **מִמֶּי** **יִשְׂרָאֵל** “(some) of the elders of Israel.” Gen. 30:14, “give me (some) of the mandrakes of thy son.” Cant. 1:2, **מִמֶּי** **מִשִּׁיקוֹת** “let him kiss me (some) of the kisses of his

mouth." Ex. 16:27; Isa. 57:8. It rarely denotes one of a number, like the Arab. <sup>5</sup>بعض. Ex. 6:25, "Eleazar took to wife (one) of the daughters of Putiel." Psa. 137:3; Gen. 28:11; comp. verse 18. Dan. 11:5, "the king of the south יָמִין אֶרֶץ and (one) of his princes." With a negative particle *no one, none*. Job 27:6, לֹא יִחַר לִבִּי מִיָּמִי "my heart shall no day reproach me." 1 Sam. 14:45; 2 Kings 10:23.—(b) where it refers to a whole, *something, some*. Lev. 5:9, מִדָּם "some of the blood." Job 11:6, "God remitteth to thee מִקְלֶנֶךָ of thy guilt," part of thy guilt. [?] Hence—(c) is manifest the proper force of מִן, in these phrases, מִן אֱלֹהִים "there is not God (pr. of God) but God," Sur. iii. 55; v. 77; xxxviii. 65, (compare the same words without מִן Sur. iii. 1; 11:27; 20:7), מִן אֶחָד "not even one (pr. not of one)," Sur. ii. 98; xix. 98; מִן עֵלֶם "they have no knowledge," Sur. xviii. 4 (compare without מִן xxii. 70; xxiv. 14); see a great number of examples in Agrelli De Variet. Generis et Numeri in L. L. O. O. Lundæ, 1815, p. 142, seqq. In all these מִן is not pleonastic, but partitive; "not even the least part of God," i. q. not even any God; "not even a particle of one, not even the least knowledge." In Syriac to this answers *non a quoquam*, and contr. *non a quocquam*, Gal. 5:16. In Hebrew it is used—(a) מִן אֶחָד i. e. *some part of one, even one*. Lev. 4:2, "and if he do מִן אֶחָד even one of these;" comp. Eze. 18:10 (where אֶחָד appears to be spurious [this is mere conjecture]). Deu. 15:7, "if there be a poor man among you מִן אֶחָד any of your brethren."—(β) מִן אֶחָד *even one*, in the difficult place, Gen. 7:22, מִן אֲשֶׁר בָּחַרְתָּה מֵהֶם, which may be rendered "they died, i. e. not any remained alive which were in the dry land."—(γ) מִן אֶחָד i. q. *not even any, not even the least*." Isa. 40:17; 41:24; compare Isa. 41:12, 29 (where some take it "less than nothing," a phrase which sounds more mathematical than poetical). Perhaps in Greek such phrases are similar, as οὐδὲν τι, τίς τις. But the true force of this idiom can be little understood by those who, in such examples, consider מִן to be put tropically, or who try all others by single examples; see Winer in Lex. p. 566.

From the partitive signification arises—

(2) the notion of *going out from* any thing, when it implies that *something* was *in* any thing, and, as it were, made a part of it, Gr. and Lat. *ex, ex*. So

very frequently in the proper signification, אֵלֶּיךָ הֹצֵא, e. g. to go forth *out of* the womb, Job 1:21; *out of* the mouth, Jud. 11:36; *out of* the earth, Ex. 12:42; to draw *out from* the water, a pit, Ps. 18:17; 40:3; to take *out of* any one's hands (see מִיָּד, מִיָּד, and the verbs הֹצֵא, הֹצֵא, מִיָּד, מִיָּד, and the verbs הֹצֵא, הֹצֵא, מִיָּד, מִיָּד, *to dip one's finger, and to take it out from* the oil, Lev. 14:16. Specially it is often used—

(a) of the *material, out of* which any thing is made, and, as it were, proceeds, Cant. 3:9, מִן הַלְבָּנוֹן "of trees of Lebanon;" Psa. 16:4; 45:14; Gen. 2:19; Ex. 39:1; Hos. 13:2.

(b) of *origin* from a parent, or a native place, Job 14:4, מִי יָבִיא מִן הַטָּהוֹר "who shall bring a clean thing out of an unclean?" Isa. 58:12, מִן הַטָּהוֹר "those sprung from thee," i. e. thy descendants (others render, *some of thy inhabitants*, compare No. 1, a); Jud. 13:2, מִן זֹרָחָה "a man of Zorah;" Jud. 17:7.

(c) of the *author and efficient cause* whence any thing proceeds, Gen. 49:12, הִכְלִילִי-מִיָּין "becoming dark through wine," לָבָן ... מִן הַחֵלֶב "white ... through milk;" Job 14:9, "it flourishes again through the scent of water;" Hos. 7:4, "an oven lighted by the baker;" Jer. 44:28; Eze. 19:10. מִן הָרִחָה to conceive *by* any one, Gen. 19:36; often after passive verbs (which ought not to have been denied by Winer, in Lex. p. 565, who seems to have judged from a single example, Cant. 3:10), Isa. 22:3, אֶרְוִי מִן הַקִּשְׁתִּים "they are taken by the archers;" Isaiah 28:7, נִבְלְעוּ מִן הַיַּיִן "they are overcome by wine," compare Psa. 78:65; Gen. 16:2, אֵילָא מִן אֶמְנָה "perhaps I shall be built (i. e. have offspring) from her" (comp. מִן הַיָּד Niph.); Ps. 37:23; Eze. 27:34. Often also used of the author of a judgment or opinion, Job 4:17; רָשָׁע מִן Job 4:17; Ps. 18:22, to be just or unjust in the opinion of any one, compare מִן זֶה Num. 32:22; יָדָה מִן Jer. 51:5; זֶה מִן Zech. 11:13. חֲלִילָה מִן הַיְיֹהָה cursed by the Lord (see חֲלִילָה, p. cclxxx, B); Deut. 32:47, "it is not מִן הַיְיֹהָה a vain word to you," i. q. *not by the Lord*. So I also understand Gen. 3:14, אֶרְאֶה אֶתְּךָ מִן הַחַיָּה i. q. *not by the serpent* [this is unsuitable to the passage, see No. 4]; 4:11; and Deut. 33:24, מִן הַבָּנִים אֶשֶׁר i. q. *not by the sons* "reckoned as happy by the (other) sons," i. q. *by his brethren*.

(d) of the instrument. Job 7:14, תִּבְעֵתִי מִן הַחֲלֵמִים "thou scarest me with dreams;" 4:9, Gen. 9:1, "no more shall all flesh be destroyed מִן הַמַּיִם by the waters of a flood;" Ps. 28:7; 76:7; Eze. 28:18.

(e) of the *reason, on account of* which (whence) any thing is done. Isa. 52:5, מִן הַיְיֹהָה "because of

our sins;" Cant. 1:8; Deut. 7:7; Psa. 68:30; Est. 5:9; Judges 5:11. Hence מְבַלְלִי, מְבַלְלָהּ because of defect, i. q. *because* there is *not*, see בָּלִי, בָּלָה. When the ground or reason is assigned on account of which any thing is *not* done, Lat. *pro*, Eng. *for*. Gen. 16:10, לֹא יִסָּפֵר מִרְבּוֹ "it shall not be numbered for multitude." Ex. 15:23, "they could not drink the water for bitterness;" 6:9; Pro. 20:4. So also to rejoice *because of* any thing, Pro. 5:18; to sorrow *because of* any thing, Ruth 1:13; מִן נִחַם לְרַע to repent of any thing.

(f) of a law or rule, according to which any thing is done (compare Lat. *ex more, ex lege, ex fœdere*). יְהוָה מִסִּי according to the command of Jehovah, 2 Chr. 36:12. Hence *according to, after*. Eze. 7:27, מִדְּרָגָם אֲנִי עוֹשֶׂה אֲתָם "according to their ways will I do with them." מִן according to the number, as often as, nach der Anzahl (see דִּי).

Its more frequent meaning (but not, however, as it is commonly regarded, its primary sense) is—

(3) the notion of *receding, departing, removing away from* any place, Germ. von (etwas) her, von (etwas) weg, von (etwas) aus, von (etwas) an, and this, in any direction whatever, whether upward or downward, e.g. מִשְׁמַיִם from heaven. Isa. 14:12; Ps. 14:2; 33:14, מִן יָרַד he descended from (the mount), and vice versa מִן עָלָה he went up from. Compare Ex. 25:19.

There are used in opposition to each other—(a) מִן...from...unto (see אֶל let. a, 1); often for *tam, quam, whether, or*. Psa. 144:13, מִן אֶל "from kind to kind," i. e. things of every kind.—(β) מִן...עד "from...unto...to." Lev. 13:12, מִן רֹאשׁוֹ וְעַד רַגְלָיו "from his head to his feet;" Isaiah 1:6; 1 Ki. 6:24. This phrase is often used when all things are without distinction to be included, as if from beginning to end, from extremity to extremity. Jon. 3:5, מִן יָרַד וְעַד מָלְא "from the highest to the lowest," i. e. all; hence it often is *tam, quam, both...and*, Ex. 22:3; Deu. 29:10; 1 Sa. 30:19; and with a particle of negation, *neither, nor*. Gen. 14:23, אִם מִחוּט וְעַד שְׂרוּד נֶעַל "neither a thread nor a shoe latchet;" Gen. 31:24.—(γ) מִן...עד Eze. 25:13, מִן תֵּמָן וְעַד דֵּדָן "from Teman .. even to Dedan." More often also in this signification (*from...unto*) there occurs לְמִן, for which see below. מִן מִן מִן *from thee hither*, see הֵנָּה and הֵלָּה. Specially observe—

(α) מִן (ἀπό) is often used, not only after verbs of departing, fleeing (נָס, בָּרַח), withdrawing (נָחַ), but also after those of fearing (יָרָא), hiding, hiding oneself (עָלָם, קָחַר), shutting (Pro. 21:23), guarding, keeping (שָׁמַר, De. 23:10), defending (Psa.

43:1; 107:41), all of which may be referred to the notion of receding; compare Greek κρύπτω, καλύπτω ἀπό, Matt. 11:25; Luke 9:45; 19:42; and Latin *custodire, defendere ab aliqua re, tutus a periculo*. Similar to these are מִן חֲסִי free from any one; מִן צֶלֶל a shadow which defends from the sun, Isa. 4:6; 25:4; מִן שָׁכַח to rest from any thing. There is the notion of *leaving off*, in מִן עָלָה to end (and cease) from any thing, Josh. 19:51; 1 Ki. 12:28; מִן עָלָה " (it is) enough for you! (cease now) from going up." There is that of failing in מִן עָלָה.

(b) Put absol. it signifies *distance from any thing, to be far off from it*; compare Gr. ἀπ' "Ἀργεος, far from Argos, ἀπὸ πατρίδος αἰχῆς, far from the dear country, Il. ii. 162; Pro. 20:3, מִן מִרְיָב "to dwell far from strife;" Num. 15:24, מִן עֵינֵי הָעֵדוּת "far from the eyes of the assembly;" hence figuratively *without*, Job 11:15; 21:9; Gen. 27:39; Isa. 14:19; Jer. 48:45, for *besides, except*, 2 Sa. 13:16; 1 Chr. 29:3; compare its use when followed by an inf. No. 5, c.

(c) And on the other hand, *to be near, but separated from any thing* (Arabic قُرب من فلان); whence מִן אֶחָד one who is *next to the* Goel, or nearest of kin, the one who is next after him (compare Syr. מִן הַיּוֹם the day before yesterday, prop. the next day from yesterday); also, *to depend, or hang from any thing* (compare ἀπρεσθαι ἀπὸ τινός, ἐκ τινός). Isaiah 40:15, מִן כִּדְרִי "a drop (hanging) from a bucket;" Cant. 4:1, מִן מִרְיָב וְעַד " (the flocks) lie down (as if hanging) from Mount Gilead," i. e. on its side (compare Soph. Antig. 411, καθήμεθ' ἀπρὸν ἐκ πύργου; Od. xxi. 420, ἐκ διόφροιο καθήμερος). Hence it is very often put just like the Latin *a latere, a dextra et sinistra, a fronte, a tergo, ab occasu*, etc. (compare the French *dessous, dessus, dedans, dehors, derrière* for *d'arrière*, etc.), of remaining in a place, which may as it were be said to depend from or on another, i. e. be on any side of it. e.g. מִן יְמִינִי on the right and on the left (see under these words); מִן צֶדֶק at the side; מִן מִצְרַיִם in front, to the east, Gen. 2:8; 13:11; מִן מִזְרָח to the west, מִן מִזְרָח to the rising of the sun, Isa. 59:19; מִן מִצְרַיִם on the hinder part, behind, מִן מִצְרַיִם round about, מִן מִצְרַיִם afar, 2 Kings 2:7; Isaiah 22:3; 23:6; מִן מִצְרַיִם id.; Isaiah 17:13; מִן מִצְרַיִם on this side...on that side, 1 Sam. 17:3; 1 Ki. 19:19, 20; also מִן מִצְרַיִם, מִן מִצְרַיִם, see Heb. Gramm. § 147, 1. With ל added, these adverbs assume the power of prepositions, as has been already observed; see p. cccxxxiii, A.

(d) Figuratively applied to time, it denotes—(a)

*terminus a quo*, & *ante* from which onward, מִנְעִירִים from youth, 1 Sa. 12:2; 1 Ki. 18:12; מִבֶּטֶן אִמִּי from my mother's womb, Jud. 16:17. When prefixed to a word, signifying space of time, the computation is always from the beginning, not from the end, like the Greek ἀφ' ἡμέρας, ἀπὸ νυκτός, Latin *de die, de nocte*; Lev. 27:17, מִשְׁנַת הַיּוֹם well in the Vulg. *statim ab initio incipientis jubilei*; opp. to אַחֲרֵי הַיּוֹם verse 18; Isa. 38:12, מִיּוֹם עַד לַיְלָה "from the beginning of the day," i. e. from the morning "to the night," the space of one day; מִנְיָמִיד from the beginning of thy life, Job 38:12; 1 Sa. 25:28; מִיּוֹם from the beginning of time, or of the world (LXX. ἀπ' ἀρχῆς), Isa. 43:13. In this manner we should also explain these examples: מִמְּחֶרֶת immediately from the beginning of the following day, Gen. 19:34; Ex. 9:6; מִעוֹלָם from a long while ago, i. e. for a long while, Isa. 42:14; Prov. 8:23, מִבְּרֵאשִׁית, Isaiah 46:10.—(β) The time which next follows another, *immediately after* (compare letter c), like the Greek ἐξ ἀρίστου, Latin *ab itinere, ex consulatu*; Ps. 73:20, בְּחֶלֶם מִתְּהִיץ "as a dream after one awakes;" Prov. 8:23, מִבְּרֵאשִׁית "immediately from the beginnings of the earth;" מִיָּמִים after two days, Hosea 6:2; אַחֲרָיִם after the end (see יָמִים); hence simply *after*; מִיָּמִים after some time, Jud. 11:4; 14:8; מִיָּמִים רַבִּים Josh. 23:1; מִיָּמִים Isa. 24:22; מִשְׁלֹשׁ חֳדָשִׁים "after three months," Gen. 38:24. To the same may be referred מִן הַמוֹעֵד "beyond the appointed time," 2 Sa. 20:5; unless it be judged best to take this from the comparative force of this particle, (more) than, i. e. beyond.

From the idea of *proceeding out of, taking out of*, is—

(4) its use as a comparative. It is used of any thing which is in any way superior to others, and is as it were *chosen out from amongst* them (comp. Latin *egregius, eximius*; Greek ἐκ πάντων μάλιστα, Il. iv. 96, and ἐκ πάντων, Il. xviii. 431; Hebr. מִן בָּחַר Ps. 84:11). Deu. 14:2, "a people מִכָּל הָעַמִּים from among all peoples," as it were, chosen out, surpassing them; 1 Sam. 10:23, גָּבַהּ מִכָּל הָעָם "greater than all the people," prop. in this respect *eminent out of the people*, above them all; מִכָּל עֵלֶיךָ more deceitful than all things, i. e. most deceitful of all things, Jer. 17:9; compare 1 Sa. 18:30; 2 Ki. 10:3; 2 Ch. 9:22; Eze. 31:5, etc. In other examples any thing is said (in any respect) *to be eminent above* another, to surpass it, e. g. טוֹב מִבָּלָק "better than Balak," i. e. eminent in goodness above Balak, Jud. 11:25; חָכֵם מִדָּנִיֵּאל "wiser than Daniel," Ezek. 28:3; and with a verb denoting virtue or vice, Jud. 2:19, הִשְׁחִיתוּ מִצְדִּיקִים

"they acted worse than their fathers;" Gen. 19:9; 29:30; 38:26; Jer. 5:3. Not very different from this is the opinion of those who refer this use of the particle in comparison to the sense of *receding*, as Ewald in Cr. Gramm. p. 599, and Winer in Lex. page 565. They explain the above examples thus, "so sweet as, in that respect, to be separated from honey" (I should prefer, "it differs greatly from honey"), since whatever is *eminent above* others is also *different from them*; but to depict the superiority and excellence of any thing, and to place it as it were before the eyes, the special idea of *eminence standing out*, and hence of *surpassing*, is manifestly more suitable than the general one of *distance*, standing apart; es ist an die Entfernung mit der Richtung nach oben zu denken (compare the use of the particle על in comparing Job 23:2; Psalm 137:6). How close the connection is between this use of the particle in comparing, and its negative power (No. 5, letter c), both of which arise from the idea of separation and surpassing, is shewn by examples of this kind, Gen. 4:13, גָּדוֹל עוֹנִי מִנִּשְׁאָא "my crime is greater than (that) it may be forgiven," or "(so) great is my crime that it cannot be forgiven;" 1 Ki. 8:64; also Hos. 6:6, וְלֹא זָכַר דַּעַת אֱלֹהִים מַעֲלוֹת "I delight in mercy not in sacrifice, in the knowledge of God more than in burnt offerings." What is called the third term of a comparison is easily supplied in the following, Isaiah 10:10, מִסִּילֵיהֶם מִיִּדּוּלָהֶם "their idols surpassed the idols of Jerusalem" (in number and in power), Mic. 7:4; Ps. 62:10; Job 11:17. In other places any thing is said to surpass any one, which exceeds his strength or ability; Deu. 14:24, יִרְבֶּה מִיָּדְךָ תִּרְדֹּךְ "the journey is greater than thou," i. e. exceeds thy strength, is greater than that thou canst make it. Gen. 18:14; Job 15:11. More examples are given in grammars, Lehrgeb. p. 690; Ewald, Gram. loc. cit.

(5) When prefixed to an infinitive מִן is—(a) *because that, because* (comp. on account of, No. 2, e). Deu. 7:8, מֵאַהֲבַת יְיָ אֱלֹהֶיךָ "because Jehovah loveth you."—(b) *from that, used of time, after that* (No. 3, d), 1 Ch. 8:8; 2 Ch. 31:10.—(c) by far the most frequently, *so that not, lest*, from the signification of receding, after verbs which convey the notion of hindering; e. g. to restrain (לְהִימָנֵם), Num. 32:7; to guard, to take care, Ps. 39:2; Gen. 31:29; to dehort, Isa. 8:11; to reject, 1 Sam. 8:7; to close, to shut up, Isa. 24:10; Zec. 7:12 (comp. Gen. 27:1; Psal. 69:24); to dismiss, Ex. 14:5; to forget, Psal. 102:5; Isa. 49:15; Nu. loc. cit. "why do ye turn aside the heart of the children of Israel מִן הָאֵרֶץ." Gen. 27:1, "his eyes were dim מִן הָאֵרֶץ."

he could not see." Isa. 49:15, can a woman forget her sucking child בְּטִמְנָהּ so that she has not compassion," etc. Similarly Isaiah 54:9, "I have sworn בְּעֵינַי מִלְּאֵךְ that I will not be angry," prop. "I have sworn (and this hinders) lest I should be angry." Sometimes instead of a verb there is a noun, and מֵן is for the fuller מִן. 1 Sam. 15:23, "he rejected thee מִמֶּלֶךְ so that thou art no (more) king." Jer. 48:2, "we will destroy it מִמֶּנִּי so that it be no (longer) a nation." Isaiah 52:14, מִשְׁחַת מֵאִישׁ "disfigured so as not to be man," so as scarcely to bear a human form. Also, Isa. 17:1; 23:1; 24:10; 25:2; Jer. 2:25; 1 Ki. 15:13.

(6) It is once prefixed as a conjunction to a future, i. q. Syr. ܡܢ, Arab. مِنْ, *lest*; comp. No. 5, c. Deu. 33:11, מִן יִקְרֹבוּ LXX. μὴ ἀσπρήσονται. Vulg. non consurgant. Comp. Lehrs. p. 636.

When prefixed to other particles of place, מֵן commonly has the signification of *receding* (see above, No. 3), and the other particle denotes the place whence any thing recedes, as in French *de chez quelqu'un*, *d'après*; e. g. מֵאַחֵר from behind, hinter (etwas) weg; מִלִּפְנֵי from amongst, zwischen (etwas) weg; מִבְּעֵד, מִלִּפְנֵי, מֵעַד, עַל, לִפְנֵי, בְּעֵד, מֵעַד, מֵאַחֵר, see above, p. xciv, A, after (אֲחֵר). In other places, it denotes only a *part* or *side* of any thing, as מֵאַחֵר after, behind (*a tergo*), see No. 3, c. Other compounded forms are noticed under No. 2, e.

In some phrases מֵן is transposed; and although prefixed to one preposition it is to be construed as if put after it, as מִן לְעֵד for לְעֵד מֵן like the Syriac ܡܢ ܠܥܝܕ except, i. q. מֵן לְכֵר (both of which are in use); vice versa in —

לְמֵן for לְ מֵן as in Lat. *inde*, to which it often answers, for *de in*. It stands for the simple מֵן signification No. 3, a, of the terminus a quo, *inde ab, from*. לְמֵרְחוֹק from afar, Job 36:3; 39:29; of time, 2 Sa. 7:19; 2 Ki. 19:25; 1 Chr. 27:23, לְמֵרְחוֹק עֲשָׂרִים שָׁנָה, "from twenty years old and under." 1 Ch. 17:10; Mal. 3:7. Especially followed by עַד, מֵעַד, *from—until*, Zec. 14:10; Mic. 7:12; of time, Jud. 19:30; also, *tam, quam, both, and, whether, or*, 2 Ch. 15:13, לְמֵאִישׁ וְלִנְשָׂא "whether man or woman." Esth. 1:20; and with a particle of negation, *neither, nor*, Ex. 11:7; 2 Sa. 13:22. — Here do not belong לְמֵבִית Num. 18:7, and לְמֵמִתָּה 1 Ki. 7:32, which are for לְמֵבִית, מֵבִית, with the added notion of *motion* to a place; compare אֶלְמֵחֶזֶק.

מֵאֲחֵר see after פֶּה p. xciv, A.

מֵן Ch. suff. מֵנִי, מֵנָךְ, מֵנָה, מֵנָה i. q. Hebrew.

(1) *part* of a thing, constr. state of the noun מֵן. Its power as a noun is manifest in examples of this kind; Dan. 2:33, "as to the feet, מֵנֵהוֹן דִּי פִרְזָל a part of them was iron, a part of them earthenware;" compare מֵנֵהוֹן—מֵנֵהוֹן 2 Tim. 2:20; Barhebr. p. 171, 200.

(2) *out of*, prop. used of going out. Hence—(a) of the author from whom, as the fountain, anything proceeds, after a passive verb, Ezr. 4:21. —(b) of the cause by which anything is moved, *on account of*, Dan. 5:19. —(c) of the law or rule *according to* which anything is done, Ezr. 6:14; whence מֵן קִשְׁט out of truth, or according to truth, *truly*, Dan. 2:47; מֵן יָצִיב certainly, Dan. 2:8; compare Greek ἐκ used to express adverbs by a periphrasis, e. g. ἐκ ἐμφανούς, i. q. ἐμφανῶς.

(3) *from*, in the signification of receding, hence also after a verb of fearing, Dan. 5:19; used of time, *from* a time, and *onward*, Da. 3:22; often followed by other prepositions. מֵן לְחֵת = Hebr. מֵעַד, see לְחֵת. מֵן לְקֶדֶם i. q. Hebr. מִלִּפְנֵי, מֵן לְאַחֵר i. q. Hebr. מֵאַחֵר. Here also belongs its privative signification (as to which see the Hebr. No. 5, c); Dan. 4:13, מֵן אֲנִשְׁאָה יִשְׁעוֹן "his heart shall be changed, so that it be no more that of a man."

(4) comparative, *above, more than*, Dan. 2:30.

מֵנָה Chald. see מֵנָה.

מֵנֵאוֹת pl. from מֵנָה, portions.

מֵנִיגִינָה f. i. q. מֵנִיגִינָה a song, specially in mockery, a satire, Lam. 3:63.

מֵנִירָה f. Chald. i. q. מֵנִירָה which see.

מֵנִירָה Chald. i. q. Hebr. מֵנִירָה, *nd*, according to the Chaldee mode, being changed into *nd* (from the root נִירָה fut. יִנִּירָה).

(1) *knowledge, knowing*, Dan. 2:21; 5:12.

(2) *understanding*, ibid. 4:31, 33.

מֵנָה prop. TO BE DIVIDED, TO BE DIVIDED OUT, TO DIVIDE, see Piel No. 1. (Kindred are מֵנֵן, and מֵנָה. In the Indo-germanic languages there correspond, transp. *vémo*; Zend. *neeman*; Pehlev. *nim*; and perhaps *mépōs, mēpōmai*). In Kal—

(1) *to allot, to assign*, followed by לְ Isa. 65:12.

(2) *to prepare, to make ready* (prop. to divide into parts, to arrange), e. g. an army, 1 Ki. 20:25.

(3) *to number*, used of the census of the people, 1 Ch. 21:1, 17; 27:24. (Chald. and Syr. מֵנָה, to number. Perhaps Sanscr. *man*, to reckon, to think.)

**PIEL**—(1) *to divide* (see Kal), *to allot*, *to assign* to any one, followed by ׀ of pers. Dan. 1:5; Job 7:3  
(2) *to appoint*, *to constitute* (used of God), Jon. 2:1; 4:6, 8. Followed by a finite verb, Ps. 61:8, וַיִּצְרֶהוּ "appoint (order, cause) that they may preserve him;" followed by לָל to set over, Dan. 1:11.

**PUAL**, pass. *to be constituted*, *set over*, 1 Chron. 9:29.

**NIPHAL**, pass. of Kal No. 3, *to be numbered*, Gen. 13:16; Eccl. 1:15; *to be numbered with*, followed by אִתָּהּ Isa. 53:12.

Derived nouns, besides those which follow, are מְנִי and מְנִיָּה, and the proper names מְנִיָּה, מְנִיָּה, and מְנִיָּה.

**מְנִיָּה** & **מְנִיָּה** Ch. *to number*, *to review*, Dan. 9:26. Part. pass. מְנִיָּה verses 25, 26.

**PAEL** מְנִי and מְנִיָּה *to constitute*, *to appoint* to an office, Dan. 2:24, 49; 3:12; Ezr. 7:25.

Derivative, מְנִיָּה.

**מְנִיָּה** m. pr. part, *portion*, *number* (see the root), especially *mina*, Gr. *μνᾶ* (Syr. *ܡܢܐ*, Arab. *منى*), the weight of a hundred shekels, as is gathered from 1 Ki. 10:17, compared with 2 Ch. 9:16.—The computation is obscure in the passage, Ezek. 45:12, "twenty shekels, twenty-five shekels, fifteen shekels shall be your maneh;" this must either be understood of a three-fold maneh, of twenty, twenty-five, and fifteen shekels, or else of one of sixty (15 + 20 + 25) shekels. But the former opinion is preferable.

**מְנִיָּה** pl. מְנִיָּה (with Kametz impure, Est. 2:9), f.

(1) *a part*, *a portion*, Ex. 29:26; Lev. 7:33; especially of food, 1 Sam. 1:4. מְנִיָּה to send portions of food (from a feast), Neh. 8:10, 12.

(2) i. q. מְנִיָּה *a lot*, Jer. 13:25.

**מְנִיָּה** in pl. מְנִיָּה *parts*, i. e. *times*, Gen. 31:7, 41. Compare מְנִיָּה No. 7.

**מְנִיָּה** m. *driving* (bas *Gahren*), of a chariot, 2 Ki. 9:20. Root מְנִיָּה.

**מְנִיָּה** f. (from the root מְנִיָּה No. 1, to flow), a deep *valley*, through which water flows, Jud. 6:2, Arab. *منى* and *منى* a trench of water, see Schult. ad Job. p. 49.

**מְנִיָּה** m. (from the root מְנִיָּה), Ps. 44:15, מְנִיָּה *a shaking of the head*, meton. applied to its object, i. e. to an object of derision.

**מְנִיָּה** (from the root מְנִיָּה), with suff. pl. מְנִיָּה (Ps. 116:7).—(1) *rest*, Lam. 1:3. To seek rest for a woman, i. e. "*conditionem*" (Liv. iii. 45); to seek marriage, Ruth 3:1. Plur. Ps. 116:7.

(2) *a place of rest*, Gen. 8:9; Deu. 28:65.

(3) [*Manoah*], pr. n. of the father of Samson. Jud. 13:2, seq.

**מְנִיָּה** f. of the preceding.—(1) *rest*, *repose*, *condition of rest*, Ruth 1:9 (compare 3:1; Jer. 45:3; Isa. 28:12, זאת מְנִיָּה "this is the rest," this is the way to enjoy tranquil felicity. מְנִיָּה still waters, Ps. 23:2. Specially the quiet possession of the land of Canaan, Ps. 95:11 [a far higher rest is here pointed out]; Deut. 12:9.

(2) *a place of rest*, Num. 10:33; Mic. 2:10; hence *a habitation*, Isa. 11:10.

**מְנִיָּה** m. according to the Hebrews, *progeny* (see מְנִיָּה and מְנִיָּה). It is once found Prov. 29:21, "he who brings up his servant tenderly from his youth afterwards he will be (will wish to be as) a son;" Luth. so will er barnach ein Junter syon. Others understand it to be *an ungrateful mind*, from the root מְנִיָּה, Arab. *منى* to receive favours ungratefully.

**מְנִיָּה** with suff. מְנִיָּה (from the root מְנִיָּה).—(1) *flight*, Jer. 46:5.

(2) *refuge*, Ps. 142:5; Job 11:20.

**מְנִיָּה** f. of the preceding, *flight*, Lev. 26:34: Isa. 52:12.

**מְנִיָּה** m. *a yoke*, pr. for plowing, from the root מְנִיָּה to plow, to break up the ground (Syr. and Arab. *منى*, hence מְנִיָּה *a yoke*, *beam*, of weavers, 1 Sam. 17:7; 2 Sam. 21:19, in which signification the Syrians and Arabs have *منى*, being softened.

**מְנִיָּה** f. (from the root מְנִיָּה) *a candelabrum*, *a candlestick*, always used of the great candlestick which stood in the tabernacle of witness, Ex. 25:31, seq.; 30:27; 31:8; 37:17; 39:37. [Also in pl. of the candlesticks in the temple, 1 Ki. 7:49, etc.]

**מְנִיָּה** m. pl. (with Dag. euphon.), *princes*, i. q. מְנִיָּה Nah. 3:17.

**מְנִיָּה** an unused root, Arab. *منى* to give, prop. to distribute, to divide out (kindred to מְנִיָּה, מְנִיָּה, com-



pare as to the relation of the verbs לָחַ and לָחַ under the root לָחַ (לָחַ). Hence—

מְנַחָה f—(1) a gift, Gen. 32:14, 19, 21; 43:11, 15, 25, 26, etc.

(2) tribute, which was exacted from a tributary people under the milder name of a gift (Diod. i. 58), 2 Sam. 8:2, 6; 1 Ki. 5:1; 2 Ki. 17:4; Ps. 72:10.

(3) a gift offered to a divinity, a sacrifice, Gen. 4:2, 4, 5; specially a sacrifice without blood, opp. to לָחַ a bloody sacrifice, Lev. 2:1, 4, 5, 6; 6:7, seq.; 7:9. Hence מְנַחָה וּמִנְחָה, Ps. 40:7; Jer. 17:26; Dan. 9:27.

מְנַחָה Ch. id. Dan. 2:46; Ezr. 7:17.

מְנַחֵם ("comforter"), [Menahem], pr. n. of a king of Israel (772—761, B.C.), 2 Ki. 15:17—22. LXX. Μαναήμ. Vulg. Manahem.

מְנַחַת ("rest"), [Manahath], pr. n.—(1) of a man, Gen. 36:23.

(2) of a place otherwise unknown, 1 Ch. 8:6.

מְנֵה (from the root מְנָה, to which origin allusion is made Isa. 65:12), fate, fortune (Arab. مَنَاحَة); with art. the name of an idol which the Jews in Babylonia worshipped together with Gad (see מְגֵל, by lectisterium, Isa. 65:11. [This passage says nothing about Babylon.] The planet Venus ought probably to be understood, which, as the giver of good fortune (سعد الأصغر lesser good fortune), was coupled by the ancient Shemites with Gad. Perhaps this is the same as مَنَاحَة a goddess of the gentile Arabians, mentioned in the Koran (liii. 19, 20). See as to these superstitions my Comment. on Isa. loc. cit. Another trace of this divinity is in the pr. n. found in the Phœnician inscriptions, (') מְנַחֵם i. e. worshipper of Venus (see Inscr. Cit. ap. Pocock, No. iv. xii.)

I. מְנֵה Jer. 51:27 (and according to some, Psalm 45:9, which is unsuitable; see מְנֵה), [Minni], pr. n. of a province of Armenia, which loc. cit. is joined with מְנַחֵם according to Bochart (Phaleg. l. l. cap. iii. p. 19, 20) Μιννά, a tract of Armenia; Nicol. Damaſc. ap. Jos. Antt. i. 3, § 6. Some suppose the name of Armenia itself to come from מְנַחֵם.

II. מְנֵה poet. for מְנֵה with the addition of ' paragogic, Jud. 5:14; Isa. 46:3; as to the form מְנֵה Isaiah 30:11; see מְנֵה No. 1.

מְנֵה see מְנֵה.

מְנֵה see מְנֵה.

מְנֵה [Miniamin], see מְנֵה.

מְנֵה m. Chald. number, Ezr. 6:17, from the root מְנָה, מְנָה.

מְנֵה (perhaps given from the root מְנָה), [Min-nith], pr. name of a town on the borders of the Ammonites, Jud. 11:33, whence wheat was brought to the Syrian market, Eze. 27:17.

מְנֵה. To such a noun is commonly referred the form מְנֵה in the words, Job 15:29, לֹא יִפְּחַת מְנֵהָ, which are thus rendered, "their wealth shall not spread itself out in the earth;" מְנֵה is derived from the root מְנָה, of which there is another trace in the common reading מְנֵה Isa. 33:1, which is supposed to mean the same as the מְנָה; Med. Ye, to obtain, to acquire; whence מְנָה, נֵל, נָל wealth, possession, מְנָה wealth, riches. But I can hardly regard the reading as being correct; perhaps (with one MS.) we should read מְנֵה from מְנֵה i. q. מְנֵה their fold, poet. their flocks. The words in the passage in Isaiah appear just as doubtful [but there no various reading is quoted]; see מְנָה.

מְנֵה an unused root, Arab. مَنَعَ to divide, to allot (kindred is מְנָה); whence מְנָה a gift (Manna); מְנָה part. const. מְנָה; plur. מְנָה and pr. n. מְנֵה.

מְנֵה TO KEEP BACK, TO RESTRAIN ([Arab. مَنَعَ Chald. id.], cogn. are מְנָה, and Æthiop. ማን; to reject, to cast aside. ["The primary syllable is מְנֵה, which has a negative force; see מְנָה." Thea.]) Ezek. 31:15, וְאֶמְנַע וְהִרְוִיחָהּ "and I will restrain its floods."—(1) followed by מְנֵה, to restrain from any thing; 1 Sam. 25:26, 34, וְאֶשְׁכֵּחַ מִפְּנֵי מְנֵה "who has restrained me from doing thee evil;" Jer. 2:25, מְנֵה רֵגְלֶךָ מִיִּחָה "withhold thy foot from being unshod," do not so hasten as to loose thy shoes, Jerem. 31:16.

(2) Followed by an acc. of thing, and מְנֵה of pers. to withhold any thing from any one, Genesis 30:2, וְאֶשְׁכֵּחַ מִפְּנֵי מְנֵה "who has withheld from thee the fruit of the womb," 2 Sa. 13:13; 1 Ki. 20:7, Job 22:7; followed by מְנֵה of pers. Ps. 84:12, etc. In the same sense is said מְנֵה Nu. 24:11; Ecc. 2:10.

NIPHAL.—(1) to be withheld, hindered; Jerem. 3:3, reflex. to let oneself be hindered; Nu. 22:16, followed by מְנֵה with an inf.

(2) *to be taken away*, followed by **לָקַח** Job 38:15. Hence pr. n. **יִמְנַע**, **יִמְנָע**.

**מִנְעוּל** m. (from the root **נָעַל**), *a bolt, a bar*, Cant. 5:5; Neh. 3:3.

**מִנְעָל** m. id. Deu. 33:25.

**מִנְעָמִים** m. pl. *delicate fare, dainties*, from the root **נָעַם**, which is also used in Arabic in speaking of costly banquets, Ps. 141:4.

**מִנְעָנָעִים** m. pl. 2 Sam. 6:5; Vulg. *sistra*, an instrument of music, so called from its being shaken (root **נָנַע** Pil. נענע), like *σειστόπον* from *σειω*. Syr. and Arab. *tympana quadrata*.

**מִנְקִיּוֹת** f. only in pl. **מִנְקִיּוֹת** *bowls for libations*, Ex. 25:29; 37:16; Nu. 4:7. (Syriac **ܡܢܟܝܐ** id., from the root **נָחַל** Pael *to offer a libation*.)

**מִנְקֵת** i. q. **מִינְקֵת** f. *a nurse*; see Hiph. of the root **נָקַח**.

**מְנַשֶּׁה** ("one who forgets;" see Gen. 41:51), pr. n. Gr. *Μανασσῆς*, *Manasseh*.—(1) a son of Joseph, adopted by Jacob his grandfather, Gen. 48:1, seqq. For the boundaries of the territory of the tribe of Manasseh, part of which was on each side of Jordan, see Josh. 13:29—32; 17:8, seqq. Patron. **מְנַשֵּׁי** Deu. 4:43.—(2) a king of Judah (699—644, B. C.), the son of Hezekiah, remarkable for his idolatry, superstition, and cruelty towards the righteous, 2 Kings 21:1—18; 2 Ch. 33:1—20.—(3) Jud. 18:30 **כְּהֵיב**.—(4) Ezr. 10:30.—(5) verse 33.

**מִנָּה** for **מִנְאָה** (from the root **מָנָה**), pl. **מִנְאוֹת** Neh. 12:44, and **מִנְיֹת** Neh. 12:47; 13:10 (with Kametz impure); f. *a part, a portion*; Ps. 63:11, **מִנְחַת שָׁעִלִים**, "they shall be the portion (i. e. prey) of foxes;" Psalm 11:6, "a wind of hot blasts (is) **מִנְחַת בּוֹקֶם** the portion of their cup," i. e. is poured out for them, Ps. 16:5. Used of portions of food, Neh. 1. c.

**מָס** m. *one pining away, one who is consumed* with calamities; root **מָסַם** which see Job 6:14.

**מָס** m. *tribute*. (Commonly taken from **מָסַם** because tribute is "*virium dissolutio et confectio*," a derivation which can hardly seem suitable to any one. I have no doubt that **מָס** is contr. from **מָסַם** tribute, toll, from the root **מָסַם** to number, like the fem. **מִסָּה** measure, number, for **מִדְקָה**. Many examples of the softening of the letters **ts**, or **ξ** at the end of words by the rejection of **k**, are found in Gr. and Lat., as *Ajax*,

*Αἶας*, *pistrix*, *pistris*, π *στρις*; *ὄρνις*, Dor. *ὄρνιξ*, *mixtus mistus*; *sestersius* for *sextertius*; also *x* and *ss* between two vowels like the Hebrew *micsa*, *missa*: Ulixes, Ulysses; *μαλάσσω*, *malazo*; also *maximus*, and Ital. *massimo*: *Alexander* and *Alessandro*.) Almost always used of *tribute rendered by labour, servile work, angaria*; fully **מָס עֲבָד** (servile tribute), 1 Ki. 9:21; 2 Chron. 8:8. Of frequent use are the phrases **הָיָה לְמָס** Deu. 20:11; Jud. 1:30, 33, 35; Isa. 31:8; and **הָיָה לְמָס עֲבָד** Gen. 49:15; Josh. 16:10; to be liable to impressment for servile work. Without **עֲבָד** id., hence **הָיָה לְמָס** Josh. 17:13; **שָׂמוּ לְמָס** Jud. 1:28; and **שָׂמוּ מָס עַל** Esth. 10:1, to lay servile work upon any one; **אֲשֶׁר עַל הַמָּס** superintendent of works, or of impressment, 2 Sam. 20:24; 1 Ki. 4:6; 12:18; plur. **אֲשֶׁר עַל הַמָּס** superintendents of works, task-masters, Exod. 1:11.

**מָסַב** m. (from the root **סָבַב**)—(1) subst. *seats set round, triclinium, couches set in a circle*, in the Oriental manner, Cant. 1:12; comp. the root **סָבַב** 1 Sam. 16:11.

(2) adv. *round about*, 1 Ki. 6:29; plur. **מִסְבּוֹת** id., Job 37:12.

(3) plur. constr. prep. *around, about*, 2 Ki. 23:5, **מִסְבְּבֵי יְרוּשָׁלַם** "around Jerusalem."

**מִסְבֵּר** m. (from the root **סָבַר**) prop. particip. Hiph., *shutting up*, hence—

(1) *he who shuts up, a locksmith, smith (artisan)*, 2 Ki. 24:14, 16; Jer. 24:1; 29:2.

(2) *that which shuts up, a prison* Psa. 142:8; Isa. 24:22.

**מִסְגֵּרֶת** f. *border*; plur. **מִסְגֵּרוֹת** (from the root **סָבַר**).

(1) *close places*, poet. used of fortified cities, Pa. 18:46; Mic. 7:17.

(2) *borders, margins* (Randelstein), so called from their *inclosing*, Ex. 25:25, seqq.; 37:14.

(3) 1 Ki. 7:28, 29, 31, 32, 35, 36; 2 Ki. 16:17; ornaments on the brasen bases of the basins, which appear to have been square *shields*, on the four sides of the bases; see verses 28, 29, 31.

**מָסַד** m. *the foundation* of a building, 1 Kings 7:9; from the root **סָדַר** inflected in the manner of verbs **פָּן**.

**מִסְדָּרוֹן** m. *a portico*, so called from the columns standing in *rows*; compare **סָדַר**, **סֵדֶר** order, row. It is once found, Jud. 3:23.

**מִסָּה** i. q. **מָסַם** and **מָסַם** No. II., *to melt, to flow down*. (Chald. **ܡܣܐ**, Syriac **ܡܣܐ** *to be decayed, to putrify*; **ጠላ**: *to melt*.)

HIPHIL, to melt, to dissolve. Psa. 6:7, **יִמְצָחֵי** **אֶפְסָה** **עִרְשִׁי** "I dissolve (as it were) my couch with tears." Psa. 147:18; fut. apoc. **וַיִּמְצָחֵם** Psa. 39:12; trop. to melt the heart, i. e. to terrify; plur. **הַמִּצְחִי** in the Chald. form for **הַמִּסִּי** Josh. 14:8.

**מִסָּה** f. (from the root **נָסָה**), plur. **מִסּוֹת** temptation, trials; used of—(1) the great deeds of God, by which he would both prove and excite the faith of his people, Deuter. 4:34; 7:19; 29:2. On the other hand—

(2) a temptation of Jehovah is i. q. a complaining against him, Psa. 95:8; whence [*Massah*], the pr. n. of a place in the desert **מִסָּה** Ex. 17:7; Deut. 6:16; 9:22; 33:8.

(3) calamity, by which God tries any one, *πειρασμός*, N. T., Job 9:23.

**מִסָּה** prop. number (contr. from **מִכְסָּה**, like **מִסָּה** which see, from **כָּסַף**, root **כָּסַף**), constr. **מִסָּה** prep. according to the number, i. e. at the rate of, even as (Syr. **ܡܫܐܬܐ**, Chald. **ܡܫܬܐ** for Hebr. **מִסָּה**, **מִסָּה**). Deut. 16:10, **וְיָדָה** **מִסָּה** **כְּיָד** "even as thy hand can give." LXX. *καὶ ὡς ἡ χεὶρ σου λαμβάνει*.

**מִסְוָה** m. a covering, a veil (for the face), Exod. 34:33—35. So all the versions, the context almost demanding it. But this cannot be explained on philological grounds. Yarchi indeed observes that this word is used in the Gemara in speaking of veiling the face, but this was no doubt taken from this passage. Arab. **مِسْوَة**, which I formerly compared, signifies rather a coverlet than a veil. Possibly we ought to read **מְסִיבָה** (**מְסִיבָה**, **מְסִיבָה**), a covering, a veil.

**מִסְוָה** f. i. q. **מְסִיבָה** a hedge, thorn-hedge, Mic. 7:4; from the root **סָוָה** to hedge, to fence around.

**מִסָּח** m. (from the root **נָסָח**), removing away, keeping off, 2 Ki. 11:6.

**מִסְחָר** m. (from the root **סָחַר**), traffic, merchandise, 1 Ki. 10:15.

**מִצֵּן** TO MIX, TO MINGLE, i. q. **מִזֵּן**. (This root is very widely extended, not only in the Phœnicio-Shemitic languages, but also in the Indo-Germanic and Slavonic languages. See Arab. **مَشَّحَ**, **مَشَّحَ**, **مَشَّحَ** Med. Ye, to mix, **مَشَّحَ**, **مَشَّحَ** mixture; Germ. **Mischmaße**; Aram. **ܡܫܚܐ**, **ܡܫܚܐ**; Sanscr. **maksh** and **mish**; Pers. **امیختن** and **امیریدن**; Gr. *μίσγω*;

Lat. *misceo*; Polish *miszcam*; Bohem. *smisseti*; Engl. to mash, to mix; Germ. *mischen*.) Psa. 102:10; Isa. 19:14, **וַיִּמְצָחֵהָ** **רוּחַ** **עֲוִיִּים** "Jehovah has mingled in her midst a spirit of perversities;" i. e. Jehovah has sent upon them a perverse disposition. Specially to mix wine, i. e. to spice it, Prov. 9:2, 5; Isa. 5:22.

Hence **מִצָּח** and—

**מִצָּח** m. wine mixed with spices, Psa. 75:9, i. q. **מִצָּח** which see.

**מִצָּח** m. constr. **מִצָּח** (from the root **סָכַח**, a covering, 2 Sam. 17:19; specially used of the veil before the gate of the holy tent, Exod. 26:36, sq.; 39:38; 40:5; and of the court, Exod. 35:17; 39:40; called more fully **מִצָּח** **הַמִּצָּח** Exod. 35:12; 39:34; 40:21. Isa. 22:8, **וַיִּגְלֵה** **אֶת** **מִצָּח** **יְהוּדָה** "and the veil of Judah shall be uncovered," i. e. Judah shall be exposed to shame; an image taken from a virgin, whose veil has been taken away by outrageous and violent men. The same figure is used in Arabic; see Schult. Orig. Hebr. § 258.

**מִסְכָּה** f. (from the root **סָכַח**), a covering, Exa. 28:13.

I. **מִסְכָּה** f. (from the root **נָסַח** No. I).—(1) the casting of metal. **וַיִּגְלֵה** **מִסְכָּה** **עֲגֵל** **מִסְכָּה** (of metal), Exod. 32:4, 8. **וַיִּגְלֵה** **מִסְכָּה** **אֱלֹהֵי** the cast images of gods, Ex. 34:17. Specially a molten image, Deut. 9:12; Jud. 17:3, 4.

(2) *σπονδή*, a league, Isa. 30:1.

II. **מִסְכָּה** f. (from the root **נָסַח** No. II), a covering, Isa. 25:7.

**מִסְכֵּן** m. (from the root **סָכַן** No. 4, to be poor), poor, wretched, Eccl. 4:13; 9:15, 16. Arabic **مَسْكِين**; Ethiop. **መስከን**, whence a new verb **መስከን**: to be poor, **መስከን** to make poor. Many modern languages have adopted this word (prob. from the Arabic), as the Ital. *meschino*, *meschinello*; Portuguese, *mesquinho*, subst. *mesquinhoez*; French, *mesquin*, subst. *mesquinerie*. Hence—

**מִסְכֵּנוּת** f. poverty, misery, Deut. 8:9; see the preceding word.

**מִסְכָּנוֹת** plur. f. storehouses, granaries, by a transposition of the letters for **מִסְכָּנוֹת**, from the root **כָּנַן** which see, Ex. 1:11; 1 Ki. 9:19; 2 Chr. 8:4.

**מִסְכָּת** f. (from the root **נָסַח** No. II, i. q. **נָסַח** to weave), threads, web of a weaver, Jud. 16:13, 14

**מסלה** f. (from the root **סלל**)—(1) *a way cast up, embanked, highway*; hence *a public way*, Jud. 20:31, 32; 1 Sa. 6:12; Isa. 40:3. Applied to course of life, Pro. 16:17; Ps. 84:6.

(2) *a ladder, steps*, i. q. **סלם**. 2 Ch. 9:11.

**מסלול** m. (from the root **סלל**), *a way embanked*, i. e. *a public, a great road*, Isa. 35:8.

**מסמר** only in pl. **מסמרים** Isa. 41:7; **מסמרים** 1 Ch. 22:3, and **מסמרות** 2 Chron. 3:9; Jer. 10:4, *nails*; comp. Arab. **مسمار** *a nail*. Root **סמר**. [Once written with **ש** Ecc. 12:11.]

**מסם** TO MELT, TO FLOW DOWN, TO WASTE AWAY. In Kal once found, used of a sick person wasting away, Isa. 10:18. (Kindred roots are **קסח**, **קאס** No. II; see also **מאס** to dissolve, to macerate in water, and the words given under **מי**.)

NIPHAL **נָמַס**, in pause **נָמַס**, fut. **יִמַּס**, inf. **הִמַּס**—(1) *to be melted*, used of the manna, Ex. 16:21; of wax, Psal. 68:3; by hyperb. of mountains melting with blood, Isa. 34:3.—Jud. 15:14, "his hands melted from off his hands," i. e. fell from his hands as if loosed. Used of cattle when sick, 1 Sa. 15:9.

(2) *to become faint*.—(a) *with fear, terror*, 2 Sam. 17:10; often used of the heart, Deut. 20:8; Josh. 2:11; 5:1. The original force of the expression is retained in the following, Josh. 7:5, "the heart of the people melted, **וַיִּהְיֶה לִּקְיָם** and became water.—(b) *with sorrow, grief*, Psal. 22:15; 112:10; compare Ovid. ex Ponto, i. 2, 57, "*sic mea perpetuis liquescunt pectora curis, Ignibus admotis ut nova cera solet*."

HIPHAL, causat. of Niphal No. 2, *a, to make fearful*, Deu. 1:28.

Derivatives, **מַסַּם**, **מַסַּח**; comp. also **מַסָּה**, **מַסָּה**, which I refer however to another root.

**מסע** *a weapon, an arrow, a dart*, Job 41:18.

Arab. **مسع** id. from the root **نزع** to draw an arrow in a bow, Koran, lxxix. 1; the letters **ס** and **ז** being interchanged.

**מסע** m. (from the root **נָסַע**)—(1) *a quarry*, see the root, Hiphal No. 1. 1 Ki. 6:7, **אֲבָנוֹת מִסַּע** "whole stones (not hewn), from the quarry." LXX. **ἁπλοῖς ἀκροπόροις ἀργοῖς**. Vulg. incorrectly *lapides dolati*.

[**מסע**, separated in Thes.]

(2) *breaking up, departure of a camp*, prop. of

a Nomadic host (see **נָסַע** No. 2); hence also applied to single individuals, Deu. 10:11, **לִמְסַע לִפְנֵי הָעָם** "to go out before the people." Num. 10:2, **לִמְסַע אֶת־הַמַּחֲנֶה** "for the departure of the camp." Subst. *a journey*, Ex. 40:38; Nu. 10:6; *a station on a journey*, Exod. 17:1, **לְמַסְעֵיהֶם** "according to their stations." Nu. 10:6, 12.

**מסעד** m. (from the root **סָעַד**) *a prop, a stay*, 1 Ki. 10:12.

**מספד** m. const. **מִסְפָּד** with suff. **מִסְפָּדִי** (from the root **סָפַד**) *wailing, lamentation*, Gen. 50:10; Am 5:16, 17.

**מספוא** m. (from the Chaldee root **סָפָא** Pe. and Aph. to feed); *fodder for cattle*, Gen. 24:25, 32; 42:27; 43:24.

**מספחת** f. i. q. **סַפְחָה** (which see) *scurf, scab*, a place in the body affected by a scab, Lev. 13:6, 7, 8.

**מספחות** pl. f. *cushions, quilts, coverlets*, so called from being spread out, see the root **סָפַח** No. 3. Ezek. 13:18, 21. Symm. *ὑπάρχματα*. Vulg. *ceruicalia*.

**מספר** m. (from the root **סָפַר**)—(1) *narration* (compare the verb in Pi.) Jud. 7:15.

(2) *number*, Nu. 1:2; 9:20; and so frequently. Sometimes in the acc. it is put adverbially for *according to the number*. Ex. 16:16, **מִסְפָּר נַפְשֹׁתֵיכֶם** "according to the number of your souls." Job 1:5. Elsewhere (as the Gr. *ἀριθμῶ, ἀριθμῶν*) it is added pleonastically to numerals. 2 Samuel 21:20, **עָרִים עֶשְׂרִים וָאַרְבַּע מִסְפָּר** "twenty-four in number" (24 an det *βασι*).—**לְאִין מִסְפָּר** Gen. 41:49; **לְאִין מִסְפָּר** 1 Chron. 22:4, and **לְאִין מִסְפָּר** Job 5:9; 9:10; *without number*, i. e. *innumerable*. On the contrary **קָטַן מִסְפָּר**, **מִסְפָּר מְעַט** *men of number*, are *a few*, such as can be easily numbered, Gen. 34:30; Deu. 4:27; Psalm 105:12; Jer. 44:28; 1 Chron. 16:19; and in apposit. **יָמִים מִסְפָּר** *the days*, which are *a number*, i. e. can be numbered, *a few*, Nu. 9:20. (Similarly

**אִיָּאֵם מְעוּדוֹת** *numbered days*, i. e. *a few*, Koran ii. 180; but see the interpreters.) In Deu. 33:6, in the words **וְיִהְיֶה קָטָן מִסְפָּר** the particle of negation must be repeated from what has preceded, and the rendering is, "and let (not) his men be *a number*," i. e. let them be many, innumerable.

(3) [*Mispar*], pr. n. m. Ezr. 2:2; for which there is **מִסְפָּרֶת** Neh. 7:7.

**מִסְפָּרֶת** [*Mispereth*], see **מִסְפָּר** No. 3.

**מָסַר** a root which occurs twice, and is both doubtful and obscure, which I consider however to have had the same meaning as **מָלַר** and **נָלַר** TO SEPARATE, TO SEPARATE ONESELF. Hence in Kal, Nu. 31:16, **לְמָסַר מַעַל בַּיהוָה** "to turn aside perfidiously from Jehovah," i. q. **לְמַעַל מַעַל**, which is found in the parallel places, Nu. 5:6; 2 Ch. 36:14; Ezek. 14:13; unless indeed this be the true reading in this passage. Others render "to dare a defection from Jehovah;" compare Syr. **ܡܫܪܐ** to dare, to undertake to do anything. In a very different context it is found in—

NIPHAL, Nu. 31:5, **וַיִּמְסְרוּ מֵאֲלֵהֶם יֵשׁ אֶלֶף לְמִשְׁכָּה** "and there were separated out of the tribes of Israel a thousand out of each tribe," as well rendered by Saadiah. More freely Onk. and Syr. *were chosen*. LXX. *ἐξηρημίσθην*, reading perhaps **וַיִּמְסְרוּ**, or by the Samaritan usage, in which **מָסַר** is i. q. Heb. **מָסַר**.

Talm. **מָסַר** is to deliver, to betray, Syr. Ethp. to accuse, both of which meanings are unsuitable in these passages.

**מָסַרְתָּ** f. contr. for **מָסַרְתָּ** (from the root **מָסַר**) a bond, Eze. 20:37.

**מָסַר** i. q. **מָסַר** admonition, discipline, instruction, Job 33:16, from the root **מָסַר**.

**מָסְתֹרֶת** m. (from the root **מָסַר**) a hiding-place, refuge, Isa. 4:6.

**מָסְתֹרֶת** m. a hiding-place, spec. used of the place of an ambush, Ps. 10:9; 17:12; Lam. 3:10.

**מַעֲבָד** m. Ch. *work*, i. q. Heb. **מַעֲשֶׂה** Daniel 4:34; from the Ch. root **עָבַד** to do, to make. Found once by a Chaldaism in the Hebrew text, Job 34:25.

**מַעֲבֵדָה** m. (from the root **עָבַד**) density, compactness, 1 Kings 7:46, **בְּמַעֲבֵדָה הָאֲדָמָה** "in the compact soil."

**מַעֲבֵר** m. (from the root **עָבַר**)—(1) a passing over, going on, Isa. 30:32, **כָּל מַעֲבֵר מִסְּבִיבָה וְנִי** pr. "all the passing over of the decreed rod..... (is) with timbrels," i. e. wherever the rod passes (and amites) there the timbrels sound.

(2) a place of passing over—(a) the ford of a river, Gen. 32:23.—(b) a narrow valley, a pass of the mountains, 1 Sa. 13:23.—The fem. is—

**מַעֲבָרָה** f. pl. **מַעֲבָרוֹת**, and **מַעֲבָרוֹת** (this latter absol. Josh. 2:7; from **מַעֲבָרָה**, and const. Jud. 3:28), i. q. **מַעֲבָר** No. 2.—(a) a ford, Isa. 16:2.—(b) a pass of the mountains, Isa. 10:29.

**מַעֲבָל** m. pl. **מַעֲבָלִים** and **מַעֲבָלִים** (from the root **עָבַל** to roll)—(1) a track, or rut in which the wheels revolve, Ps. 65:12.

(2) a way, Ps. 140:6; Prov. 2:18. Often metaph. (like **מַעֲבָלָה**, **מַעֲבָלָה**) used of course of action, Psalm 23:3; Prov. 2:9, 15; 4:26.

**מַעֲבָלָה** m. 1 Sa. 26:5, 7, and **מַעֲבָלָה** fem. (denom. from **עָבַל** a wagon), a wagon rampart, a fortification constructed of the wagons and other baggage of the army, 1 Sa. 17:20.

**מַעֲבָר** TO WAVER, TO TOTTER. Psalm 18:37; 26:1; 37:31; Job 12:5, **מַעֲבָרִי רִגְלִי** "whose foot tottereth." Pro. 25:19, **רִגְלִי מַעֲבָרָה** "a tottering foot," for **מַעֲבָרָה**, shortened into **י**, compare Lehrs. p. 309. Others take **מַעֲבָרָה** as an abstr. noun, a tottering, of the form **מַעֲבָרָה**, **מַעֲבָרָה**, in fem.

HIPHIL, to cause to totter, or shake, Ps. 69:24.

**מַעֲבָרִי** (for **מַעֲבָרָה** "ornament"), [Maadai], pr. n. m. Ezr. 10:34.

**מַעֲבָרִי** (for **מַעֲבָרָה** "ornament of Jehovah"); [Maadiak], pr. n. m. Neh. 12:5; for which there is **מַעֲבָרָה** ("festival of Jehovah"), verse 17. The two places will perfectly accord, if the first be read **מַעֲבָרִי**.

I. **מַעֲבָרִי** only in plur. **מַעֲבָרִים**, Jer. 51:34 [In Thes. this reference is removed to **עָבַר**; The form actually occurring in the passage is **מַעֲבָרִי**; and **מַעֲבָרִים** 1 Sa. 15:32 (from the root **עָבַר**).

(1) delight, joy, Prov. 29:17. Adv. with joy, joyfully, cheerfully, 1 Sa. 15:32.

(2) delicate food, dainties, Gen. 49:20; Lam. 4:5.

II. **מַעֲבָרִים** m. bonds; by transposition of the letters for **מַעֲבָרִים**, from the root **עָבַר** to bind. Job 38:31, **מַעֲבָרִים בְּיָמָה** "the bands of the Pleiades;" see **בְּיָמָה**.

**מַעֲבָר** m. (from the root **עָבַר**) a hoe, Isa. 7:25.

**מַעֲבָה** an unused root, which appears to have had the meaning of flowing down, softness, like the cogn. **מַעֲבָה**, **מַעֲבָה**, **מַעֲבָה**, **מַעֲבָה** see under **מַעֲבָה** p. COCCCLXVIII, A. Hence—

**מַעֲבָה** (Arabic sing. **مَعْبَا**) only in plural, (A), **מַעֲבָהִים** constr. **מַעֲבָהִים**, with suff. **מַעֲבָהִי**, and also **מַעֲבָהִים** (for **מַעֲבָהִים**), Eze. 7:19—(1) intestines, **מַעֲבָהִים** to come forth from any one's bowels, to be descended from any one, Gen. 44:4, (75:23); 2 Sa. 7:12; 16:11

(2) *the belly*, Jonah 2:1; specially used of the *womb*. Genesis 25:23; Ruth 1:11, קנין *בְּקִינִי* "are there yet sons in my womb?" *בְּקִינִי* "from my mother's womb," Isa. 49:1; Psalm 71:6. Once used of the external belly, Cant. 5:14 (comp. Dan. 2:32).

(3) *the breast, the heart*, figuratively, *the inmost soul*. Job 30:27; Lam. 1:20; Cant. 5:4; Isaiah 16:11; Psalm 40:9, *בְּתוֹךְ בְּתוֹךְ* "thy law is in the midst of my bowels," i. e. set deeply in my soul. Compare *בְּתוֹךְ*.

(B) *the bowels*. So in the difficult passage, Isa. 48:19, which I would thus explain, "thy seed shall be as the sand, *וְיִצְאָיוּ כְּצֶמֶד בְּקִינֵי* and the offspring of thy bowels like (that of) its bowels," sc. of the sea (verse 18); for the more full *בְּקִינֵי*, i. e. as the fishes of the sea sprung up in its bowels. *מעו* is i. q. *מעו*, but the feminine form indicates a figurative use. Ill rendered by the ancient versions *as its small stones*, sc. of sand, which is commonly defended by comparing Chaldee *קֶשֶׁט* a small coin, obolus (perhaps a small stone), and the Arabic *مَعَاظِي*, which denotes a *scruple of conscience*, not a small stone.

*מעו* or *מעו* Chald. only in pl. i. q. Hebr. *מעו* A, 2, *the belly*, here *the external*, Dan. 2:32.

*מעו* m. i. q. *עו* a cake, 1 Ki. 17:12; compare verse 13. Ps. 35:16, *לְעִי קְעוֹ* "cake-buffoons," parasites, see *קעו*.

*מעו* more rarely *מעו* (with Kametz impure) suff. *קְעוֹ*, pl. *קְעוֹ* (from the root *קעו* to be strong), m. a strong or fortified place, a defence, a fortress, Jud. 6:26; Dan. 11:7, 10, etc. *קְעוֹ* "the fortress of the sea," i. e. Tyre. Eze. 30:15, *אֶלֶּה־הֵם קְעוֹ* "the God of fortresses;" Dan. 11:38; used of some Syrian deity obtruded on the Jews, by Antiochus Epiphanes, perhaps *Mars*. [This entirely turns on the question whether the prophecy relates really to Antiochus Epiphanes.] Figuratively, Ps. 60:9, "Ephraim (is) *קְעוֹ* the defence of my head," i. e. my helmet. Prov. 10:29, "the way of God (is) the defence of the upright," i. e. religion, piety. Used of a refuge, Isa. 25:4; figuratively, of Jehovah, Ps. 37:39; 43:2. As to the form *קְעוֹ* see the Etym. Ind.

*קְעוֹ* (perhaps "oppression," from the root *קעו*, ["a girdle of the breast?"]), [*Maock*], pr. n. m. 1 Sa. 27:2. compare *קְעוֹ* No. 2, a.

*קְעוֹ* m. (from the root *קעו*) pl. *קְעוֹ* 1 Ch. 4:41 (1) a dwelling—(a) of God, used of the temple, Ps. 26:8; of heaven, Ps. 68:6; Deu. 26:15.—(b) of wild beasts, a den, Nah. 2:12; Jer. 9:10; 10:22; 51:37. Acc. in one's dwelling, like *בֵּית* at home, 1 Sa. 2:29, 32. Used of a refuge, Ps. 90:1.

(2) [*Maon*], pr. n.—(a) of a town in the tribe of Judah, Josh. 15:55; 1 Sam. 25:2, in the vicinity of which was *בְּרִי-קְעוֹ* 1 Sa. 23:24, 25.—(b) of an Arabian tribe, in Jud. 10:12 connected with the Amalekites, Sidonians, and Philistines, in 2 Ch. 26:7 with the Arabs, properly so called; plur. *קְעוֹ* 2 Ch. loc. cit.; and 1 Ch. 4:41 קרי. There still exists *Ma'an* (معان), a town with a fortress in Arabia Petræa, by the south of the Dead Sea; See Seetzen, in v. Zach's Monatl. Corresp. xviii. p. 382; and Burckhardt's Travels in Syria, p. 724, German trans.; and my notes, p. 1069. The Minæi of Arabia are altogether different from these, as was shewn by Bochart, Phaleg. ii. 23. [This place appears rather to be Ma'in معين in the south of Judea, Rob. ii. 193.]—(c) m. 1 Ch. 2:45.

*קְעוֹ* see *קְעוֹ*.

*קְעוֹ* & *קְעוֹ* f. of the preceding, *habitation*, Jer. 21:13—(a) of Jehovah, the temple, Ps. 76:3.—(b) of wild beasts, a cave, Ps. 104:22; Am. 3:4.—(c) an asylum, a refuge, Deu. 33:27.

*קְעוֹ* m. [*Mehunim*, *Meunim*], pr. n.—(1) see *קְעוֹ* No. 2, b.—(2) Ezr. 2:50; Neh. 7:52.

*קְעוֹ* (for *קְעוֹ* "habitations of Jehovah" ["my habitations"]), [*Mehonothai*], pr. n. m. 1 Ch. 4:14.

*קְעוֹ* m. darkness, Isa. 8:22; from the root *קעו*.

*קְעוֹ* m. plur. *קְעוֹ* *pudenda*, Hab. 2:15; from the root *קעו* No. II, Arab. *عَار* i. q. *עָרָה* to be naked.

*קְעוֹ* see *קְעוֹ*.

*קְעוֹ* & *קְעוֹ* ("consolation of Jehovah" from the root *קעו* [عزى]), [*Maasiah*], pr. n. m. 1 Ch. 24:18; Neh. 10:9.

*קְעוֹ*—(1) Arabic *عَط* to be smooth naked, hence TO BE POLISHED, SHARP; see *קְעוֹ*; transp. *عَط* prob. to scrape, to scrape off (comp. *عَس* to rub, also *קְעוֹ*, since y and r are kindred letters to each other), whence *קְעוֹ* prop. a scraping, scrap (ἐν Σπῶν Σπᾶν), hence a little. Hence comes the denom.—

(2) *to be little, few.* Lev. 25:16, לְפָנֶיךָ הָיָה לְפָנֶיךָ, "according to the fewness of the years," Ex. 12:4; Neh. 9:32; also *to be made few, to be diminished,* Ps. 107:39; Isa. 21:17; Pro. 13:11.

PIEL מַעֲטָה intrans. i. q. Kal, Ecc. 12:3.

HIPHI, הִמְעִיט—(1) *to make few, to diminish,* Levit. 25:16; Num. 26:54; 33:54; Jerem. 10:24, הִמְעִיטְךָ "lest thou make me (the people) few," or "diminishest," Eze. 29:15.

(2) *to make, or do anything a little, or in a slight degree* (etwas in geringer Menge, in geringem Maasse thun). Num. 11:32, הִמְעִיט אֶת הָאֶמְנָה הַזֹּאת "he who had (gathered) a little, had gathered ten homers." Exod. 16:17, 18; 2 Ki. 4:3, "borrow empty vessels לְקַח (borrow) not a few." Specially *to give few,* Num. 35:8; Exod. 30:15. [Hence the following words.]

מַעֲטָה, once מַעֲטָה 2 Chron. 12:7, pr. a scraping (see the root, No. 1). Hence *a little.* Construed—

(a) as a substantive, followed by a genit. of the noun מַעֲטָה מֵיִם *paulum aquæ*, a little water, Gen. 18:4; 24:17, 43. מַעֲטָה אֶמְנָה a little food, Gen. 43:2; as else put after in the genitive, as מַעֲטָה מֵיִם a few men, Deu. 26:5. מַעֲטָה עֵצִי a little help, Dan. 11:34. It is also joined with nouns by apposition. Isa. 10:7, מַעֲטָה לֹא נָחִים "nations not a little," i. e. not a few; here, by litotes, many.

(b) as an adverb, *a little, Ps. 8:6; of time, a little while, for a little, Ruth 2:7; Psa. 37:10; shortly, presently, Hosea 8:10; Hagg. 2:6; of space, a little, 2 Sam. 16:1. מַעֲטָה מַעֲטָה peu à peu, little by little, Exod. 23:30; Deut. 7:22. הִמְעִיט is it but a small thing to you? Num. 16:9; Eze. 16:20, הִמְעִיט מְהִינֹתֶיךָ "was this of thy whoredoms but little?" Rarely—*

(c) it stands as an adjective, *small, few, Num. 13:18; 26:54; plur. מַעֲטָהִים a few, Ps. 109:8; Ecc. 5:1.*

With Caph prefixed.—(1) *nearly, almost, within a little, Gen. 26:10; Ps. 73:2; 119:87.*

(2) *shortly, Psa. 81:15; 94:17; quickly, suddenly, Psalm 2:12; Job 32:22. מַעֲטָה מַעֲטָה shortly that, for scarcely, Cant. 3:4; comp. 7 let. B, No. 3.*

(3) i. q. מַעֲטָה but intensive; *very little* (see 7 B, No. 4), ὅσον ὀλίγον, Prov. 10:20; 1 Chron. 16:19, "a few men (even) מַעֲטָה very few," Psa. 105:12; *very little, 2 Sam. 19:37.*

מַעֲטָה f. מַעֲטָה adj., Eze. 21:20; *smooth, and hence polished, sharp* (of a sword), i. q. מַעֲטָה verses 15, 16. see the root מַעֲטָה No. 1.

מַעֲטָה m. (from the root מַעֲטָה) *a vail, a garment,* Isa. 61:3.

מַעֲטָה f. (from the root מַעֲטָה No. I), *a cloak, or rather a large tunic* put over the one commonly worn, reaching to the hands and feet; compare מַעֲטָה, Arabic عَطَاف and مَعْطَف id. Isaiah 3:22. See Schröder, De Vest. Mul. Hebr. p. 235.

מַעֲטָה m. *a heap of ruins, ruins,* i. q. מַעֲטָה, from the root מַעֲטָה, Isa. 17:1. The prophet used an unaccustomed form in order to allude to the preceding מַעֲטָה.

מַעֲטָה (perhaps "σπλαγχνιζόμενος;" comp. מַעֲטָה, [Maar], pr. n. m., Neh. 12:36.

מַעֲטָה m. *an upper garment; an exterior tunic,* wide and long, reaching to the ankles, but without sleeves; see 2 Sa. 13:18; compare Braun. De Vest. Sacerd. II. 5; Schröder, De Vest. Mulierum, Hebr. p. 267; Hartmann's Hebräerin, vol. iii., p. 512. It was worn by women (2 Sam. loc. cit.); by men of birth and rank, Job 1:20; 2:12; by kings, 1 Sa. 15:27; 18:4; 24:5, 12; by priests, 1 Sam. 28:14; specially by the high priest, with the ephod put over it, whence מַעֲטָה הָאֶפֶד Ex. 28:31; 39:22. (The origin is not clear. It is not, however, improbable that the root מַעֲטָה had the primary power of *covering*; hence of *acting covertly, astutely, perfidiously*; compare מַעֲטָה No. 1, and the remarks there made.)

מַעֲטָה and Chald. מַעֲטָה *bowels*, see מַעֲטָה.

מַעֲטָה constr. מַעֲטָה and poet. with Vav parag. מַעֲטָה Ps. 114:8; with suff. מַעֲטָה Hos. 13:15; plur. מַעֲטָהִים constr. מַעֲטָהִים, and מַעֲטָהִים, constr. מַעֲטָהִים m. denom. from מַעֲטָה with Mem formative.

(1) *a place irrigated with fountains, Ps. 84:7* (compare as to this place under the word מַעֲטָה).

(2) *a fountain* itself, i. q. מַעֲטָה (Syr. مَعِين id.) Gen. 7:11; 8:2. Metaph. it appears to indicate the greatest joy, pleasure, delight, Ps. 87:7.

מַעֲטָהִים 1 Ch. 4:41 כְּחִיב i. q. מַעֲטָהִים, see מַעֲטָה 2, b.

מַעֲטָה TO PRESS, TO PRESS UPON. Part. pass. מַעֲטָה an animal castrated by *pressing* or *bruising the testicles*, Lev. 22:24. 1 Sa. 26:7, מַעֲטָה "his spear was pressed into (i. e. fixed in) the ground."

PUAL, *to be pressed, used of the breasts immo-*destly pressed, Eze. 23:3. Hence pr. n. מַעֲטָה, and—

**מעכה** & **מעכת** Josh. 13:13 ("oppression"), [*Maachah*], pr. n.—(1) of a town and region at the foot of Hermon, near Geshur, a district of Syria (see **מן** and **מן** No. 1), 2 Sam. 10:6, 8; Deut. 3:14. Hence the neighbouring tract of Syria was called **מעכה** 1 Ch. 19:6. Gent. noun **מעכה** Deu. 3:14; Josh. 12:5; 13:11; 2 Ki. 25:23. Comp. **בית מעכה** and **אגל בית מעכה**.

(2) of several men—(a) 1 Ki. 2:39; 1 Ch. 11:43; 27:16; called also **מעון**, which see.—(b) Gen. 22:24; where however the sex is doubtful;—and of women, as—(c) the wife of Rehoboam, 1 Ki. 15:2; 10:13; 2 Chron. 11:20; called also, 13:2, **מִיכָה**.—(d) 2 Sa. 3:3.—(e) 1 Ch. 2:48.—(f) 1 Ch. 7:15, 16.

**מעל** fut. **ימעל** Pro. 16:10, and **ימעל** Lev. 5:15.

(1) TO ACT TREACHEROUSLY, TO BE FAITHLESS, Pro. 16:10; 2 Ch. 26:18; 29:6, 19; Neh. 1:8. **מעל** to sin against Jehovah, to turn aside from him, Deut. 32:51; often in this phrase, **מעל ביהוה**, 1 Ch. 5:25; 10:13; 2 Ch. 12:2.

(2) followed by **ב** of the thing, to take anything by stealth, Josh. 7:1; 22:20; 1 Ch. 2:7. (Simonis compares **מעל** to whisper, to backbite; the idea of which is too foreign to this verb; and **מעלה** perfidy, fraud; which is from the root **גל** The signification

No. 2, is more closely resembled by **מעל** to seize, to take by stealth. The primary signification of the root seems to be that of *covering*; whence **מעיל**; hence to act covertly, unless indeed it be regarded that **מעל** is a secondary root, taken from the noun **מעל** the upmost (compare under **נחת**, **שחת**), prop. therefore, to be over or above anything, to possess, to have in one's power, *ben Oberherrn machen*, *ich bemächtigen*; compare Æthiop. of similar origin, **ሰሰላ**: to tyrannise, to rebel; and also the Hebrew **בצל**.) [This latter conjectural formation is rejected in Thes.]

Hence **מעיל**, and—

I. **מעל** masc. *perfidy, treachery* (against God), sin, Job 21:34; elsewhere only in the phrase **מעל ב**, see the examples cited above.

II. **מעל** masc. (formed from **מעלה**, from the root **עלה**), prop. *higher, the higher part*; hence as an adv. *above*. (This word may be suspected to be the same as **מעל** No. I, see the etymological note on the root **מעל**.)

Only found with the prefixes and affixes—

(1) **מעל** from above, Isaiah 45:8, and above (comp. **מן** No. 3, c), Deu. 5:8; Am. 2:9; Job 18:16. Followed by **ל**, **מעל**—(a) *above, upon* (*oberhalb von etwas*), as Gen. 22:9, **מעל לעצים** "upon the wood." Dan. 12:6, **מעל למימי היאר** "upon the water of the river."—(b) *near, by*, Isa. 6:2, "the seraphs stood **מעל** לו" LXX. *κύκλω αὐτοῦ*. Comp. **על** used of people accompanying a leader, Ex. 18:13, 14; Jud. 3:19; especially Job 1:6.

(2) with **ה** local, **מעלה**—(a) *upwards*, 1 Ki. 7:31 **מעלה מעלה** upwards more and more, Deu. 28:43.—(b) *farther, more*, 1 Sa. 9:2; used especially of time, Nu. 1:20; also, *onward*, 1 Sa. 16:13.

(3) **מעלה**—(a) *upwards*, Isa. 7:11; Ecc. 3:21; Ezek. 1:27. **מעלה למעלה** 41:7. Followed by a noun, Ezra 9:6, **מעלה ראש** "over the head."—(b) *beyond*, 1 Ch. 23:27; 2 Ch. 31:17. Opp. to **מטה** **מעלה** over any thing, i. e. *besides* that which, 1 Ch. 29:3. **על-מעלה** unto a high degree, i. e. *in a higher degree, exceedingly*, 2 Chron. 16:12, 17:12; 26:8.

(4) **מעלה** from above, Gen. 6:16; 7:20; Ex. 25:21; 26:14; 36:19; Josh. 3:13, 16.

**מעל** Chald. plur. **מעליו** the place of entrance, i. e. setting (of the sun), Dan. 6:15; from the root **על** to enter.

**מעל** see **על**.

**מעל** masc. Neh. 8:6, *lifting up*; formed from **עלה**, **מעלה** from the root **עלה**.

**מעלה** m. (from the root **עלה**)—(1) *an ascent*, a place by which one goes up, Neh. 12:37. With suff. **מעליו** its ascent (sing. compare Hebr. Gramm. § 90, 9), Eze. 40:31.

(2) *a lofty place*—(a) *a stage, a platform*, Neh. 9:4.—(b) *an acclivity, a hill*. **מעלה העיר** 1 Sa. 9:11; **מעלה הזיתים** the acclivity or mount of Olives, 2 Sam. 15:30; **מעלה יהודה** Josh. 15:7; 18:17, on the borders of the tribes of Judah and Benjamin, **מעלה עקרבים** ("the acclivity of scorpions"), Num. 34:4; Josh. 15:3, on the southern borders of Palestine.

**מעלה** fem.—(1) *ascent, going up*, to a higher region, Ezra 7:9. Metaph. **מעלות רוחכם** the things which rise up in your mind, i. e. thoughts which pass through your mind, Eze. 11:5; compare the phrase **עלה על לב** 38:10.

(2) *a step*, by which any one goes up. **שש מעלות** six steps, 1 Ki. 10:19; Ezek. 40:26, 31, 34. Figure



tively — (a) *the steps of a gnomon*, whence *הַמַּעְלָלוֹת* is used of the *gnomon* or dial itself, divided into steps, 2 Ki. 20:9, 10, 11; Isa. 38:8, according to the Targum, Symm., Jerome, and the Rabbins; where, others, following the LXX., Syr., and Jos. Antt. x. 11, § 1, understand steps of a flight. — (b) *שיר המעלות* a *song of steps*, in the heading of fifteen psalms, Ps. 120 — 134; which, as I judge, are so called because of the metre and rhythm found in most of them; the sense, as it were, goes on progressively; thus the first or last words of a preceding sentence are often repeated at the beginning of those that follow; e.g. Ps. 121, ... (1) אֶשָּׂא עֵינַי אֶל-הָהָרִים מֵאֵן יֵבֹא עֲזָרִי (2) עֲזָרִי מֵעַם ... (3) ... אֶל-נְהֹם שְׂמֶרֶךְ (4) הַזֶּה לֹא יִנֹּב וְלֹא יִשָּׁן שְׂמֶרֶךְ יִשְׂרָאֵל (5) יְהוָה שְׂמֶרֶךְ ... (7) יְהוָה יִשְׁמְרֶךְ מִכָּל-רֶעַ וְנֹוֹי (Ps. 124:1) לֹלֵי יְיָ שְׁהִיָּה לָנוּ יִאֲמְרָנָא יִשְׂרָאֵל (2) לֹלֵי יְיָ שְׁהִיָּה לָנוּ ... (3) — אֲנִי חַיִּים בְּלִעְנֵנוּ ... (4) אֲנִי חַיִּים שְׂקֹפֹנוּ (5) אֲנִי עָבַר עַל נִקְשָׁנוּ הַיָּמִים הַחַדְשִׁים Compare 122:2, 3, 4; 123:3, 4; 126:2, 3; 29:1, 2. The song of Deborah may be reckoned as one of the same kind; see Judges 5:3, 5, 6, 9, 12, 19, 20, 21, 23, 24, 27, 30. I have discussed this kind of rhythm at greater length in Ephemerid. Hal. 1812, No. 205; which has been approved of by De Wette, Einl. in das A. T., p. 289; Winer, in Lex., etc. Beller-mann considered these to be *trochaic* songs (Metrik der Hebräer, 1813, page 199, sqq.), against whom, I have discussed the question, Ephemerid. Hal. 1815, No. 11; denying, altogether, that the Hebrews had any metrical prosody. Those are still farther from the truth who apply the title *שיר המעלות* to the subject matter of those Psalms, and render it *songs of going up* (see No. 1), and suppose them to have been sung by the Israelites returning from their exile (compare Ezr. 7:9), or by those who went up to Jerusalem; for this subject is treated in only two of them (Psa. 122, and 126), and other subjects in all the rest.

(3) a *lofty place*, 1 Ch. 17:17; specially an *upper room*, i. q. *עֲלִיָּה* Am. 9:6.

*מעלה* i. q. *מעלה* Zech. 1:4 כְּחֵיב.

*מעלל* (from the root *עָלַל*) only in plur. *מעללים* m. *works* — (a) the illustrious deeds of God, Ps. 77:12; 78:7. — (b) works of men, Zec. 1:6; Jer. 7:5; 11:18; 21:14. הִרְעַם מַעֲלָלִים to act well, or ill, Jer. 35:15; Mic. 3:4.

*מַעֲמֵד* m. (from the root *עָמַד*), *standing, station*, ["*function*"], 1 Ki. 10:5; Isa. 22:19; 1 Ch. 23:28; 2 Ch. 9:4.

*מַעֲדָה* pr. part. Hophal (from the root *עָמַד*), some-

thing *firm, stable*, ["*ground to stand on*"], Ps. 69:3.

*מַעֲמָקָה* f. (from the root *עָמַק*), a *burden*, Zech. 12:3, "I will make Jerusalem *מַעֲמָקָה* וְנִי a stone of burden to all peoples." The meaning of this has been well illustrated by Jerome on the passage: "*Mos est in urbibus Palæstinae, et usque hodie per omnem Judæam vetus consuetudo servatur, ut in viculis, oppidis et castellis rotundi ponantur lapides gravissimi ponderis, ad quos juvenes exercere se soleant, et eos pro varietate virium sublevare, alii ad genua, alii usque ad umbilicum, alii ad humeros et caput, nonnulli super verticem, rectis junctisque manibus, magnitudinem virium demonstrantes pondus extollant.*"

*מַעֲמָקִים* m. pl. *depths, deep places*, Isa. 51:10; Ps. 69:3, from the root *עָמַק*.

*מַעַן* (for *מַעֲנָה*, from the root *עָנָה* to designate by one's words, compare *עָנָה*), pr. subst. *purpose, intent*, with pref. לְ, *מַעַן*; with suff. לְ, *מַעֲנִי*, *לְמַעַנְךָ*, with pref. לְ, *מַעַנִי*; with suff. לְ, *מַעֲנִי* always becoming a participle.

(A) prep. on account of —

(1) used of the cause by which any one is moved, Ps. 48:12, "let Mount Zion be glad ... *לְמַעַן מִשְׁפָּטֶיךָ* because of thy judgments;" Ps. 97:8; 122:8. God is often said to have done something *לְמַעַן דָּוִד* for the sake of David his servant, i. e. on account of his memory and the promises given to him, Isa. 37:35; 1 Ki. 11:32; 2 Ki. 8:19; 19:34; *לְמַעַן* for his mercy's sake, i. e. because of his mercy being what it is, Ps. 6:5; 25:7; 44:27 (in the same sense is said *בְּחַסְדְּךָ* Ps. 25:7; 51:3; 109:26); *לְשֵׁם* for his name's sake, what his name or character bids us to expect, (for God is regarded as being merciful, as has been well remarked by Winer), Ps. 23:3; 25:11; 31:4. This meaning of the expression is very clear from the following examples: Ps. 109:21, *עֲשֵׂה אֱתֵי לְמַעַן שְׁמֶךָ בִּי טוֹב חֲסִדְךָ* "do with me according to thy name, for great is thy loving kindness;" Ps. 143:11, *לְמַעַן שְׁמֶךָ יְיָ תַחֲיֵנִי בְּצִדְקָתְךָ וְנֹוֹי* "for thy name's sake, O Jehovah, keep me alive, according to thy righteousness," or mercy. [?] But see another use of this phrase under letter *b*. — *לְמַעַן* (God) "for his righteousness' sake," Isa. 43:21.

(2) used of purpose and intention, which any one has in view. *לְמַעַנְכֶם* on your account, i. e. for your welfare, for your benefit, Isa. 43:14, compare 45:4; 63:17. *לְמַעַנִי* on my account, for my sake, i. e. to vindicate my name, Isa. 43:25; 48:11; in this *see*

there is said more explicitly **לְמַעַן שְׁמִי** ... **וְלְמַעַן תְּהִלָּתִי** "because of my name ... and my glory," Isa. 48:9; compare **לְמַעַן שְׁקִיד** Ps. 79:9, which is immediately explained, **עַל דְּבַר כְּבוֹד שְׁמֶךָ** "on account of the glory of thy name," and 106:8, **לְמַעַן שְׁמוֹ לְהוֹדִיעַ אֶת-** "for his name's sake, that he might shew forth his power." There is a different sense of this phrase in 1 Ki. 8:41, "the stranger who comes from a land that is very far off **לְמַעַן שְׁמֶךָ** because of thy name," i. e. to see thy glory. In the Psalms God is not unfrequently said or besought to do something "because of his enemies" Ps. 8:3; or because of the enemies of the Psalmist, Ps. 5:9; 27:11; 69:19, i. e. that they may be put to shame, as though it were **לְמַעַן יִבְשׁוּ**.—Followed by an inf. with the intent that, Am. 2:7; Jer. 7:10; 44:8; Deut. 29:18. In some instances interpreters have preferred understanding **לְמַעַן** of the event, rather than of the intent, rendering it *so* (i. e. with the result) *that*; but in this way the force of the language is wantonly destroyed. The idea of purpose or intent is always to be preserved, Am. loc. cit. "a father and son go in unto the same girl (harlot) **לְמַעַן חַלֵּל אֶת-שֵׁם קְדוֹשִׁי** in order to profane my holy name," that is, with such atrocity and wantonness of wickedness do they advisedly, as it were, provoke the divine punishment; or, to use the Hebrew proverb, they draw punishment with cords of wickedness (Isaiah 5:18). Compare letter B, and see the observations of Fritzsche on the part. *iva*, on Matth. p. 837.

(B) **לְמַעַן אֲשֶׁר** Gen. 18:19; Lev. 17:5; Nu. 17:5; Deu. 20:18; 27:3; Josh. 3:4; 2 Sa. 13:5, etc., and without **אֲשֶׁר**: **לְמַעַן** conj. *to the end that*, followed by a fut. Gen. 27:25; Ex. 4:5; Isa. 41:20; and so in all the instances. The following are some as to which doubts have been raised by interpreters. Gen. 18:19, **לְמַעַן אֲשֶׁר יָדַעְתִּי** "for I have known (chosen) him (Abraham) that he may command," etc. see **יָדַע** No. 7, b. Isaiah 66:11, "be glad with Jerusalem **לְמַעַן תִּינָקוּ וַיִּשָּׂבְעוּ** that ye may suck and be satisfied," etc. The meaning is, Declare yourselves as rejoicing with Jerusalem that ye may be admitted into fellowship of her joy and abundance. Hos. 8:4, "they make for themselves idols **לְמַעַן יִכָּרְתוּ** that they may be destroyed," they rush, as it were, prone to their own destruction. Ps. 30:12, "thou hast turned my mourning into dancing.....13. that my heart may extol thee;" God is said to have done this. Isa. 28:13; 41:20; 44:9; Jer. 27:15; where some incorrectly understand **לְמַעַן** of the event, see a little above at the end of letter A. **Ταλαῖας** are the words also to be taken, Ps. 51:6, "against thee only

have I sinned ... **לְמַעַן תִּצְדַּק דְּרִבְרָךְ** that thou mayest be just in thy sentence;" to this end have I sinned that thy justice may be shown forth. [Rather perhaps, I make the confession to this end, etc.]

**מַעֲנָה** m. (from the root **עָנָה**)—(1) *reply, answer*, Job 32:3, 5; Proverbs 15:1, 23; hence—(a) *hearing and answering of prayers*, Prov. 16:1. —(b) *contradiction, refutation*, Job 32:3, 5.

(2) *purpose, intent*, whence the abbreviated **מַעַן**. Prov. 16:4; compare Arab. **عنى** to purpose.

**מַעֲנָה** f. (from the root **עָנָה** No. II. to labour hard), *a furrow*, Ps. 129:3 **כְּחֵיב**; 1 Sa. 14:14.

**מַעֲנִית** f. id. Ps. 129:3 **קִרִי**

**מַעֲנָה** f. *an abode*, see **מַעֲנָה**.

**מַעֵץ** an unused root; root **עָצַץ** to be angry, whence—

**מַעֵץ** ("wrath") [**Maaz**], pr. n. m. 1 Ch. 2:27; compare **מַחֲסֵץ**.

**מַעֲצָרָה** f. (from the root **עָצַר**) *pain, affliction* Isa. 50:11.

**מַעֲצָד** m. *an axe*, Isa. 44:12; Jer. 10:3. (Arab **معد** id.). Root **עָצַר**.

**מַעְצָר** m. (from the root **עָצַר**) *restraint, hindrance*, 1 Sa. 14:6.

**מַעְצָר** m. (from the root **עָצַר**) *restraint*, Prov. 25:28.

**מַעְצָה** m. (from the root **עָצָה**, Arab. **عفا** to hold back), *a parapet, surrounding a flat roof, to hinder any one from falling off*, Deu. 22:8.

**מַעְקָשִׁים** m. pl. (from the root **עָקַשׁ**) *tortuous things, tortuous ways*, Isa. 42:16.

**מַעַר** m. for **מַעֲרָה** (from the root **עָרָה**)—(1) *nakedness, pudenda*, i. q. **עָרָה** Nah. 3:5.

(2) *a naked space, i. e. void space*. 1 Ki. 7:36, **בְּמִשְׁרָאֵשׁ** "for the space of each one" (of the borders).

I. **מַעְרָב** m. (from the root **עָרַב** No. I. 2) *articles of merchandize, which are interchanged, bartered*. Ezekiel 27:9, 27, **עֲרֵבֵי מַעְרָבָה** "those who exchange thy merchandize;" Ezek. 27:13, 17, 19, 27 (beginning), 33, 34. [In some of its occurrences it appears to mean "a fair or market." Thea.]

II. **מַעְרָב** m. (from the root **עָרַב** No. II.), *the West*,

the part where the sun sets, Psalm 75:7; 103:12; 107:3; Isa. 43:5. [Found also with ה local, westward, 1 Ch. 26:30; and with prefix ל on the west, 2 Ch. 32:30.]

מערה f. i. q. מערב No. II., the West, Isaiah 45:6.

מערה m. (from the root ערה), a naked place, i.e. a plain or field devoid of trees, Jud. 20:33. Comp. Arab. عرو that which surrounds a city; prop. a naked tract around it.

מערות pl. f., 1 Sa. 17:23 כתיב, prob. an incorrect reading for מערכות, which is in קרי, unless perhaps we compare the Arab. عرو a band of men.

מערה f. constr. מערות plur. מערות a cave; Arab. مغارة Gen. 19:30; 1 Sam. 24:4, 8; and frequently; from the root עור No. III. Josh. 13:4, some take as a pr. n. Vulg. Maarah: [E. V. Mearah].

מעורר m. (from the root עור part. Hiph.), that which causes reverential fear, Isa. 8:13.

מעורר m. (from the root עור), disposing, counsel. Prov. 16:1, מעורר לב "the counsels of the heart."

מערכה pl. מערכות f. —(1) disposing, ranging in order. מערכות נרות lamps ranged in order (of the holy candlestick), Exod. 39:37; specially —

(2) a pile of wood upon the altar, Jud. 6:26 (compare the verb, Gen. 22:9); of the shew-bread, Levit. 24:6.

(3) a battle set in array, 1 Sam. 4:16; 17:22, 48.

מערכת f. —(1) a pile, as of the shew-bread set before Jehovah in the temple, Levit. 24:6; whence מערכת לחם in the later books, i. q. in the older, לחם הפנים Neh. 10:34; also without לחם 2 Chr. 2:3; also מערכת לחם 2 Ch. 13:11. שולחן המערכת the table on which the loaves were placed, 2 Ch. 29:18.

(2) ["Plur."] a battle set in array, an army, 1 Sam. 17:8.

מערכים m. plur. nakednesses, for coner. the naked, 2 Chron. 28:15; from the root ערם No. I.

מערה f. sudden terror, hence violence, Isa. 10:33; from the root ערר to terrify.

מערת (i. q. מערה, מער "a place naked of trees"), [Maarath], pr. n. of a place in the mountains of Judah, Josh. 15:50.

מעשה m. constr. מעשה, with suff. מעשהו, plur מעשים Gen. 20:9, etc.; and suff. מעשיו Ecc. 2:4, 11; a form which is also used with a singular sense (see מראה and Hebrew Gramm. § 90, 9, note); Ps. 45:2, מעשיו plur. Ps. 66:3; 92:6; sing., Ex. 23:12; מעשיו plur., Ps. 103:22; sing., 1 Sam. 19:4; מעשיכם plur. and sing., Gen. 47:3.

(1) noun of action of the verb עשה, that which any one makes or does, das Thun, Geschäft. Gen. 47:3, מה מעשיכם "what is your business?" 1 Chr. 23:28, מעשה עבדת בית האלהים (Berrichtung des Tempelbetriebs) "performance of the Temple service." Ex. 5:4, "why do ye call away the people מעשי from their business?" Eze. 46:1, ימי המעשה (six) days of business," work; opposed to the sabbath. Hence used of the whole course of action, almost i. q. עשה. Ex. 23:24, לא תעשה כמעשיהם, "thou shalt not act like them" (Gentiles); 18:20; Lev. 18:3; Mic. 6:16; Eccl. 4:3, "who has not seen את המעשה אשר נעשה תחת השמש evil course of action under the sun." Absol. of an evil course of action, Job 33:17.

(2) a deed, an action (That) — (a) of God, Jud. 2:10; Ps. 86:8. — (b) of men (Handlung, That), chiefly in a bad sense. Gen. 44:15, מה המעשה הזה אשר עשיתם "what is this deed which ye have done?" Pl., Gen. 20:9; 1 Sa. 8:8; 2 Ki. 23:19; Ecc. 1:14. Absol. of an evil deed. 1 Sam. 20:19, מעשה ביום "in the day of that deed," namely, when Saul sought to slay David. (Others take it to be, in the working day; opp. to the feast day.)

(3) work, which any one produces. — (a) of God. מעשיו ירי the things which God made with his hands, (fingers, Ps. 8:7), his works, (used of heaven, earth, animals), Psal. 8:7; 19:2; 103:22. In sing. מעשה יהוה Isa. 5:19; 10:12; 28:21; Psal. 64:10; and מעשה ירי Isa. 5:12; 29:23. Psal. 28:5, work of God, specially used of the judgment of God against the wicked; compare מעל. — (b) of men. מעשה ירי אדם the work of men's hands, often said of idols, Deu. 4:28; Ps. 115:4; 135:15. Specially used of artificial work, as מעשה חשב work woven in many colours, damask, Ex. 26:1, 31; מעשה רשת net work, Exod. 27:4. On the other hand, 2 Chron. 16:14, במערכת מעשה with an artificial compound of spices. Once used of the work of a poet (ποίημα), Psal. 45:2. — Metaph. also of the fruit of anything. Isa. 32:17, מעשה צדקה שלום "the work (i.e. the fruit) of righteousness (is) peace."

(4) what is produced by labour, property, goods, i. q. מלאכה No. 2. Isa. 26:12, כל מעשיו "all work"

goods." Specially used of fruits, corn, etc., Exod. 13:16; of cattle, 1 Sa. 25:2.

**מַעֲשֵׂה** (contr. for מַעֲשֵׂה "work of Jehovah"), [Maasiah], pr. n. m. 1 Ch. 9:12.

**מַעֲשֵׂהוּ & מַעֲשֵׂהוּ** ("work of Jehovah"), [Manseiah], pr. n. of several men, Jer. 21:1 (comp. 37:3); 29:21; 35:4; 1 Ch. 15:18, 20; 2 Ch. 23:1.

**מַעֲשֵׂר** m. const. st. מַעֲשֵׂר, with suff. מַעֲשֵׂרוֹ, plur. מַעֲשֵׂרוֹת (from the noun מַעֲשֵׂר, tithes, Gen. 14:20; Deu. 14:23, 28; 26:12. מַעֲשֵׂר הַמַּעֲשֵׂר "tithes of tithes," Neh. 10:39. שְׁנַת הַמַּעֲשֵׂר "the year of tithe," every third year, in which the tithes were to be used in providing hospitable entertainments at home, Deu. 26:12.

**מַעֲשָׁקוֹת** f. plur. (from the root מַעֲשָׁק to oppress), oppressions, forcible exactions, Pro. 28:16.

**מֶמְפִּיִּשׁ** pr. n. Memphis, a city of Egypt, Hos. 9:6; elsewhere called מֶמְפִּיִּשׁ Isa. 19:13; Jer. 2:16; the ruins of which, although small, are found on the western bank of the Nile, to the south of Old Cairo; called by the Copts, *memphi*; in Sahidic, *memphi*, also *memphos*, (in the Rosetta inscriptions, page 5, as commonly read *panos*), from which forms the Hebrew name, as well as the Gr. *Méμφις*, and the Arab. *ممنف* are easily explained. The etymology of the Egyptian name is thus spoken of by Plutarch (De Iside et Osiride, p. 369), τὴν μὲν πόλιν Μέμφιν οἱ μὲν ὄρμον ἀγαθὸν (compare *memphi* full, and *memphi* good) ἐρμηνεύουσιν, οἱ δ' ὡς τάφον Ὀσίριδος (compare *memphi* sepulchre, and *memphi* = *εὐεργετης*, an epithet of Osiris), both of which are applicable to Memphis, the sepulchre of Osiris, and the Necropolis of the Egyptians; and hence, also, the gate of the blessed, since burial was only allowed to the good. See Jablonskii Opusc. edit. te Water, t. i. page 137, 150, 179; t. ii. page 131; Creuzeri, Commentatt. Herodot. § 11, page 105, seq.; Champollion, l'Egypte sous les Pharaons, i. page 363; my Comment. on Isa. loc. cit. [But see Thes. on this word and its hieroglyphic form, as shewn by Dr. Thomas Young.]

**מַפְּעֵי** m. (from the root מַפְּעֵי, violence, blow; hence used of one on whom it is laid, Job 7:20.

**מַפְּחָה** m. (from the root מַפְּחָה), Job 11:20, מַפְּחָה נְפֶשׁ "breathing out of the soul" (compare מַפְּחָה נְפֶשׁ Jer. 15:9, and Job 31:39).

**מַפְּחָה** m. (from the root מַפְּחָה), the bellows of a blacksmith, Jer. 6:29. ["Arab. *مفاح* id."]

**מַפְּחֵשֶׁת & מַפְּחֵשֶׁת** (contr. from מַפְּחֵשֶׁת as cording to Simonis, "exterminating the idol"), [Mephibosheth], pr. n. m.—(1) 2 Sa. 21:8.—(2) 2 Sa. 4:4; 9:6.

**מַפְּחֵשֶׁת** see מַפְּחֵשֶׁת.

**מַפְּיִן** m. (prop. part. Hiphil, of the root מַפְּיִן to break in pieces), a hammer, mace, maul, as a weapon, Pro. 25:18. Compare מַפְּיִן.

**מַפֵּל** m. (from the root מַפֵּל to fall).—(1) what falls off; Am. 8:6, מַפֵּל בָּר "what falls off from corn," husk. Hence—

(2) something pendulous, loose; (the Roman poets also used *cadere* of things which hung loosely; see Gronov. ad Stat. Sylv. 38); Job 41:15, מַפֵּל בָּר "the pendulous parts of his flesh," on the belly of the crocodile, flabby parts (bit *Bammen*).

**מַפְּלָאָה** f. (from the root מַפְּלָאָה), only in pl. מַפְּלָאוֹת miracles, Job 37:16, i. q. מַפְּלָאוֹת. The poet [inspired writer] has used this rarer form on account of the word of similar sound מַפְּלָאָה in the other hemistich.

**מַפְּלָגָה** f. (from the root מַפְּלָגָה), a division, class, 2 Ch. 35:12.

**מַפְּלָה** f. Isa. 17:1, and מַפְּלָה Isa. 23:13; 25:2 (from the root מַפְּלָה), fallen buildings, ruins ["Syr. *مفلة*"].

**מַפְּלֵט** m. (from the root מַפְּלֵט), escape, Psalm 55:9.

**מַפְּלֵצֶת** f. (from the root מַפְּלֵצֶת), an idol, so called from its being an object of fear, 1 Ki. 15:13; comp. *مفلعة*, an idol, from the root *مفلع* to fear.

**מַפְּלֵשׁ** m. (from the root מַפְּלֵשׁ = *פלש* Piel, to weigh, to balance), balancing (of clouds), Job 37:16.

**מַפְּלֵת** f. (from the root מַפְּלֵת).—(1) fall, ruin of a man, Prov. 29:16; of a kingdom, Eze. 26:15, 18; 27:27; 31:16.

(2) what falls down, Eze. 31:13 (of a fallen trunk).

(3) a corpse, like *cadaver*, a *cadendo*, and *πῶμα* from *πῶμα*, Jud. 14:8.

**מַפְּעֵל** m. Pro. 8:22, and מַפְּעֵלָה f. (from the root מַפְּעֵל), Ps. 46:9; 66:5; a work (of God).

**מַפְּעֵלָה** see מַפְּעֵלָה.

**מַפְּץ** masc. (from the root מַפְּץ), a bruising, breaking in pieces, Eze. 9:2.

**מפץ** masc. (prop. part. Hiph. from the root **מפץ** to bruise, pound), a hammer, Jer. 51:20; comp. **מפץ**.

**מפן** m. (from the root **מפן**).—(1) numbering (of people), 2 Sa. 24:9.

(2) a commandment, mandate, 2 Ch. 31:13.

(3) an appointed place, Eze. 43:21; **מפן** **המפן** [Miphkad], pr. n. of one of the gates of Jerusalem, Neh. 3:31.

**מפרץ** m. (from the root **מפרץ**), a port, prop. a break of the shore, Jud. 5:17. (Arab. **مرفأ** a recess of a river where water is drawn, also a station of ships.)

**מפרקת** f. (from the root **מפרק**), the neck, vertebra of the neck, 1 Sa. 4:18; Chald. **מפרקא** id.; Syr. **ܡܦܪܩܬܐ** vertebra.

**מפרש** m. (from the root **מפרש**).—(1) spreading out, expansion, Job 36:29.

(2) sail (of a ship), Eze. 27:7. [This meaning is not given in Thes.]

**מפשעה** f. (from the root **מפשע**), a step; hence, the part of the body where it divides towards the feet, 1 Ch. 19:4; a more decent word for **מפסע** in the parallel place, 2 Sa. 10:4.

**מפתח** m. (from the root **מפתח**), a key, Jud. 3:25; Isa. 22:22.

**מפתח** m. (from the root **מפתח** to open), an opening; Pro. 8:6, "the opening of my lips," what my lips utter.

**מפתן** m. (from the root **מפתן**), a threshold, 1 Sa. 5:4, 5; Eze. 9:3; 10:4, 18.

**מץ** see **מץ**.

**מצא** 1 pers. **מצאתי**, and **מצאתי** Nu. 11:11; fut. **מצא**, imp. **מצא**, inf. **מצא** with suffix **מצאתי** (for **מצאתי**), Gen. 32:20; part. **מצא** once **מצא** (in the manner of verbs **לח**); Eccles. 7:26; fem. **מצאת**, **מצאת** 2 Sa. 18:22; Cant. 8:10.

(1) TO COME TO, i.e. TO ATTAIN TO, TO ARRIVE AT anything, followed by **על** Job 11:7 (Ch. and Syr. **ממא**, **ממא** id., Æth. **መጸጸ**; to come), hence to obtain, to acquire, to receive, with acc. of the thing. Gen. 26:12, "Isaac in that year received a hundred measures," i.e. he made in the harvest a hundred-fold. 2 Sa. 20:6, **מצא** **לערים** "lest he get (take) fenced cities;" Eze. 3:1. So to obtain knowledge, Pro. 3:13; 8:9; happiness, a good thing, 8:35;

18:22; favour (see **חן**); riches, Hos. 12:9; rest, Ru. 1:9; a vision from God (**מראה**), Lam. 2:9; a sepulchre, i.e. death longed for, Job 3:22; also in a bad sense to meet with calamity, i.e. to fall into it, Ps. 116:3; Pro. 6:33; Hos. 12:9. "My hand has acquired (something)," i.e. I have obtained, got for myself, Lev. 25:28; Job 31:25. Absol., 2 Sa. 18:22, **אין בשרה מצאת** "there are no tidings that will gain (any thing)," i.e. this message is unacceptable, it will bring no reward to him who carries it.

(2) to find any person or thing (prop. to come upon, to fall upon), with an acc. of pers. and thing, Gen. 2:20; 8:9; 11:2; 18:26; 19:11; 31:35; 1 Ki. 13:14; 1 Sam. 31:8, and frequently. LXX. **εὗρισκω**, as well as in very many examples and phrases of Nos. 1 and 3.—1 Sam. 29:3, **לא מצאתי בו מאומה**, "I have not found in him any thing," sc. of crime; compare Psa. 17:3. Specially observe the phrase, 1 Sam. 10:7, **עשה לה אשר תמצא ידך**, "do what thy hand findeth," (**was dir vor die Hand kommt**), i.e. what may seem good to thee, do as thou wilt (**nach deinem Befinden**); 1 Sam. 25:8; Jud. 9:33; a little differently, Ecc. 9:10, **לא אשר תמצא ידך לעשות בכלך עשה**, "whatever thy hand findeth to do (whatever thou hast to do), do it with thy might."—Figuratively, to find out by thinking, Ecc. 3:11; 7:27; 8:17; e.g. rightly to solve an enigma, Jud. 14:12, 18. Rarely i. q. to wish to find, to seek, 1 Sam. 20:21, **לך קצא**, compare verse 36; Job 33:10.

(3) to reach any one, i.e. to happen to, to befall any one, with an acc. of person (compare **בוא** with acc. No. 2, letter **d**), Ex. 18:8, "all the travail **מצאתם בצר** which had befallen them in the way;" Gen. 44:34; Num. 20:14; 32:23; Jos. 2:23; Jud. 6:13; Psa. 116:3; 119:143, compare **εὗρισκω** **τινά**, Tob. 12:7. Specially observe the phrase **יד מצאה** my hand (as conquering, avenging) reaches any one, 1 Sam. 23:17, followed by **?** of person, Isa. 10:10; Ps. 21:9.

(4) to suffice for any thing, followed by a dat. Num. 11:22; Jud. 21:14 (compare Germ. **hinreichen**, **hinlangen**, **hinlänglich seyn**, and Gr. **ικνούμενος**, **ικανός**, sufficient, from **ικνέομαι**).

**NIPHAL מצא**.—(1) pass. of Kal No. 1, to be acquired by any one, followed by **?**, Deut. 21:17, **לכל אשר ימצא** "all things which he possesses;" Jash. 17:16; Jer. 15:16, **נמצא דבריך** "thy words are received" sc. by me, i.e. brought to me; Job 28:12, "wisdom, **מאין תמצא** whence shall (it) be acquired?"

(2) pass. of Kal No. 2, to be found, Gen. 44:

16, 17; Ex. 22:3; 1 Ki. 14:13. Hence—(a) *to be, to be present, to exist* in any place (lich befinden, befindlich sein), 1 Ch. 29:17, עֲמֵךְ הַנִּמְצָא פֹה “thy people, who are here present;” 2 Ch. 34:32, כָּל הַנִּמְצָא בִּירוּשָׁלַם; Jer. 41:3; 52:25. Used of things, Gen. 47:14, כָּל הַכֶּסֶף הַנִּמְצָא בְּאֶרֶץ מִצְרַיִם “all the money which was in Egypt.” Also, *to be present* (opp. to absent), Gen. 19:15, הִנֵּמְצָאוּ שְׁתֵּי בָנוֹתַי הַנִּמְצָאוֹת “thy two daughters who are present;” compare verse 14; Ezr. 8:25.—(b) God is said *to be found* by men when he inclines his ears to them, when he hears and answers them (compare נִדְרָשׁ), 1 Ch. 28:9, וְאִם-תִּדְרָשׁוּ יְיָ “if thou seekest him, he will be found of thee.”

HIPHIL הִמְצִיא.—(1) causat. of Kal No. 1, *to cause to come*, followed by בָּרַךְ *to deliver*, 2 Sa. 3:8.

(2) *to cause* any one *to acquire*, i. e. *to give* to him, Job 34:11; 37:13; Zec. 11:6.

(3) *to bring to*, *to present*, *to offer*, followed by אָל Lev. 9:12, 13, 18.

מִצֵּב constr. מִצְבֵּ m. (from the root נָצַב), *a station*.

—(a) *a place* where anything stands, Jos. 4:3, 9.—(b) i. q. *the post* or *office* assigned to any one (Posten), Isa. 22:19.—(c) *a garrison, a military station*, 1 Sa. 13:23; 14:1, 4; 2 Sa. 23:14.

מִצְבָּ m. (part. Hoph. of the root נָצַב) *a station* (of soldiers), *a garrison*, Isa. 29:3. [To this passage in Thes. is added Jud. 9:6, where Ges. would translate this form in a similar manner.]

מִצְבָּה 1 Sa. 14:12, and—

מִצְבָּה i. q. masc. מִצְבֵּ letter c, and מִצְבֵּ, Zec. 9:8.

מִצְבָּה f. const. מִצְבֵּת (from the root נָצַב) something set upright, specially—(a) *a pillar*, Genesis 28:18, 22; Ex. 24:4.—(b) *a statue*, the image of an idol, e. g. הַמִּצְבֵּת הַבַּעַל the statue of Baal, 2 Kings 3:2; 10:26; 18:4; 23:14; Mic. 5:12; Hos. 10:1.

מִצְבֵּיתָ [Mesobaite], pr. n. of a place otherwise unknown, 1 Ch. 11:47.

מִצְבֵּת f.—(1) i. q. מִצְבָּה *a statue*, Gen. 35:14, 20; *a monument, a pillar*, 2 Sa. 18:18; (in this sense it is also found in the Phœnician inscriptions).

(2) *a trunk, stock* [of a tree], (from נָצַב to plant), Isa. 6:13.

מִצְדָּ pl. מִצְדּוֹת with Kametz impure (from the root צָד to hunt, to lie in wait, like מִצְרָה from the root צָד, pr. a place whence hunters seek their prey, and to which they can flee as into a safe retreat. Hence—(1) *the top, the summit* of a mountain,

difficult of access (Arab. مَصَاد, which some incorrectly refer to the root مَصَد), 1 Sa. 23:14, 19; 1 Ch. 12:8, 16; compare Jud. 6:2; Ezek. 33:27; see also מְצוּדָה, מְצוּדָה, מְצוּדָה.

(2) *a fortress, a mountain castle*. 1 Chr. 11:7, הַיֶּשֶׁב דָּוִד בְּמִצְדָּ “David dwelt in the fortress (of Zion).” Jer. 48:41; 51:30.

מִצָּה—(1) pr. i. q. מִצָּה to suck, hence *to suck out, to drink out*. Isaiah 51:17, “thou hast drunk out the inebriating cup, thou hast sucked it out;” i. e. thou hast drunk it greedily even to the dregs, Ps. 75:9; Eze. 23:34. (Syr. id. حَبْلُ a drinking out.)

(2) *to press out juice, moisture*, followed by מִן from any thing, Jud. 6:38. Syr. Pael id.

NIPHAL—(1) pass. of Kal No. 1. Ps. 73:10.

(2) pass. of Kal No. 2. Lev. 1:15; 5:9.

I. מִצָּה f. pr. *what is sweet* (from the root צָץ No. 2), specially *sweet*, i. e. *unfermented bread*, such as is used at the passover, opp. to leavened bread (חֲמֵץ). חֲלֵת מִצָּה an unleavened cake, Lev. 8:26; pl. חֲלֵת מִצּוֹת Nu. 6:15 (compare as to the double plural, under יֹבֵל No. 1, note, and Heb. Gram. ed. 10, § 106, 3), and simply מִצּוֹת unleavened bread. Ex. 12:15, 18. חֲנֻךְ הַמִּצּוֹת the feast of unleavened bread, the passover, Ex. 23:15; 34:18.

II. מִצָּה fem. (from the root נָצַה I) *strife, contention*, Pro. 13:10; 17:19.

מִצָּה (perhaps for מִצְאָה “fountain”), [Mozah], pr. n. of a town in the tribe of Benjamin, Joshua 18:26.

מִצְהָלָה f. (from the root צָהַל) *a neighing*, Jer. 8:16; 13:27.

מִצּוֹר (from the root צָד m.—(1) *capture*, Pro. 12:12.

(2) *a net*, with which a hunter catches, Ecc. 7:26.

(3) i. q. מִצְדָּ *fortress, defence*, Ecc. 9:14, where two MSS. read מִצּוֹרִים, which is also more suitable to the passage.

מִצּוֹר (from the root צָד m. *the net* of a hunter, Job 19:6.

מִצּוֹדָה (from the root צָד i. q. masc. מִצּוֹד—(1) *a net*, Ecc. 9:12.

(2) *fortress, defence*, Isa. 29:7; Eze. 19:9.

מִצּוֹדָה f. id.—(1) *capture, prey*, Eze. 13:23.

(2) *a net*, Eze. 12:13.

(3) i. q. מִצְדָּ *the top, peak* of a mountain,

Job 39:28; 1 Sa. 22:4; and a *mountain castle, a fortress*, 2 Sa. 5:7. Figuratively used of God, Ps. 13:3; 31:4; 71:3; 91:2.

**מצוה** f. (from the root **צוה**) pl. **מצוות** a *command, a precept*, 2 Ki. 18:36; especially used of the precepts of God, Deuteron. 6:1, 25; 7:11; of a human teacher, Proverbs 7:1, 2. The idea of *prohibition* is found Lev. 4:13, **אחת מקצות ה' אשר לא תעשה**, "any of the commandments of Jehovah which ought not to be done," i. e. things prohibited by his precepts. **מצות ה' ה' what was due to the Levites**, Neh. 13:5; comp. **משפט**.

**מצוה** Ex. 15:5; Neh. 9:11; and—

**מצוה** f. i. q. **צילה**, *depths*, as of the sea, Jon. 2:4; Mic. 7:19; of a river, Zec. 10:11; of clay, Ps. 69:3 (from the root **צל**, which see).

**מצוק** m. (from the root **צוק**), *distress*, Ps. 119:143; Jer. 19:9.

**מצוק** m. a *column*, from the root **צוק** i. q. **צק** in Hiphil **הציק** to set up. Well explained by Kimchi, **מקד, עמוד**. 1 Sam. 2:8, **מצקי ארץ** "the columns of the earth," i. q. **עמודי ארץ**. Used figuratively of an abrupt lofty rock, like a column, 1 Sam. 14:5, "the fore-front of the one **מ** מצוק **מפניו** מול **פ** (is) a column (or abrupt rock) northward, over against Michmash." (The Talmudists use **צוק** for a lofty and steep mountain. The word which some have compared, **טל**, a lofty mountain, is not of Phœnicio-Shemitic origin, and ought not to be referred to this place.)

**מצוקה** f. (from the root **צוק**), *distress*, Job 15:24; pl. Ps. 25:17.

I. **מצוד** m. with suff. **מצודת** Eze. 4:8 (from the root **צוד**).—(a) *distress*, Deut. 28:53, seq.—(b) *siege*, Eze. 4:2, 7. **בוא במצוד** to be besieged (of a city), 2 Ki. 24:10; 25:2.—(c) *a mound, raised by besiegers*, Deut. 20:20; Mic. 4:14.—(d) *bulwark, citadel*, 2 Ch. 32:10; Hab. 2:1. More often **ציד** **מצוד** a fortified city, Ps. 31:22; 60:11; 2 Ch. 8:5.

II. **מצור** pr. n. of *Egypt*, apparently of *lower Egypt*, **ימי מצור** the rivers or channels of Egypt (the branches of the Nile), Isa. 19:6; 37:25; 2 Ki. 19:24. Whatever be said as to its Egyptian origin, the Hebrews probably took this word in the signification of *borders* or *limit*, i. q. **مصر**, as if it were the sing. of the noun **מצרים** twofold Egypt, which see. Others, as Bochart, in Phaleg. iv. 24, regard

Egypt as so called from its being strong and fortified (see Diod. i. 31). [This name is supposed to be a Hebraized form of the Egyptian **μετορπο**, *kingdom*. Thes.].

**מצורה** f. (from the root **צור**).—(1) *a mound cast up by besiegers*, Isa. 29:3.

(2) *a bulwark, a fortified city*, 2 Ch. 11:11; more often **מצורה** **ערי** 2 Ch. 14:5; **מצורות** **ערי** 2 Ch. 11:10.

**מצות** f., i. q. **מצה** No. II. (from the root **נצה**), *strife, contention*, Isa. 41:12. **אנשי מצות** "thy enemies."

**מצח** an unused root, perhaps to *shine*, i. q. **נصح** and **נصح**, compare **חב** to be cheerful, and transp. **חב** to shine. Hence—

**מצח** m. (it is not proved from Isa. 48:4, to be also f.), with suff. **מצחי** *forehead*, 1 Sa. 17:49. **מצח זונה** "the (impudent) forehead of a harlot," Jer. 3:3; Eze. 3:7, **מצחי** "of an impudent forehead;" verses 8, 9; Isa. 48:4, **מצחי** "thy forehead (is) brass," i. e. a brazen forehead.

**מצחה** f. a *greave*, as if the front of the leg, 1 Sa. 17:6.

**מצלה** pl. **מצלות** f. (from the root **צל** No. I.), a *bell*, fastened by way of ornament to horses and camels, Zec. 14:20; see **מצלות**.

**מצלה** f. (from the root **צל** No. II.), a *shady place*, Zec. 1:8.

**מצלת** only in dual **מצלתים**, from the root **צל** No. I., a pair of *cymbals* (Gr. also in dual **κυμβαλα**, -ον), an instrument of music, 1 Ch. 13:8; Ezr. 3:10; Neh. 12:27; see **צללים**.

**מצנפת** f. (from the root **צנף** to wind round), the *tiara* of the high priest, Ex. 28:4, 29; of a king, Eze. 21:31. As to its form, see the Rabbins in Braunius, De Vestitu Sacerd. Hebr. p. 625, seq.

**מצע** masc. (from the root **צע**) a *couch, a bed*, so called from being spread out, Isa. 28:20.

**מצעד** m. (from the root **צעד**) a *step, a going*, Ps. 37:23; Prov. 20:24; **במצעדיו** in his footsteps, i. e. in his company, Dan. 11:43; compare **בנלו** Jud. 4:10.

**מצערה** f. *something smallish, little*, pr. that which is a little removed from small, comp. **מצער**.

of מצער and מקל; compare מקל No. 3, letter c. Daniel 8:9; see Lehrs. § 123.

מצער m. (from the root צער)—(1) prop. *smallness*, hence something *small, little*, Gen. 19:20; Job 8:7. Used of a small number, 2 Chr. 24:24, מצער אנשים "a few men;" of a short time, Isaiah 63:18, למצער "for a little while."

(2) [*Mizar*], pr. n. of a mountain on the eastern ridge of Lebanon, Ps. 42:7.

מצפה masc. (from the root צפה)—(1) a *watch-tower*, Isa. 21:8; also a *lofty place*, whence one can see far and wide, whether there be a watch-tower built there or not, 2 Ch. 20:24.

(2) [*Mizpeh*], pr. n. of several towns situated on lofty places—(a) in the plain country of Judah, Josh. 15:38.—(b) in Moab, 1 Sam. 22:3.—(c) of Gad, Jud. 11:29; see מצפה No. 1.—(d) of the Benjamites, Josh. 18:26; see מצפה No. 2. Also—(e) of a valley in the mountains of Lebanon, Josh. 11:8; compare 11:3.

מצפה ("watch-tower," "lofty place"), [*Mizpah*], pr. n.—(1) of a town of Gilead, Jud. 10:17; 11:11, 34; Hosea 5:1; more fully, Judges 11:29, מצפה גלעד. As to the origin of this place, see Gen. 31:49.—(2) of a town of the Benjamites, where the people were accustomed to assemble, Jud. 21:1; 1 Sam. 7:5. It was afterwards fortified by Asa, to guard the frontiers against the kingdom of Israel (1 Ki. 15:22; 2 Chr. 16:6); and at length it was made the seat of the Chaldean governor, Jer. 40:6; comp. Neh. 3:7, 19. The same place is once written מצפה (Josh. 18:26).

מצפנים m. pl. (from the root צפן) *hidden places*, Obad. 6.

מצץ—(1) TO SUCK, TO SUCK OUT, i. q. מצה and מקח. Arab. مصص and Chald. מצץ id.; all of which imitate the sound like the Gr. μύζω, μυζάω, μάζω. Hence *to draw out with pleasure, to taste*, Isa. 66:11; compare מצץ verse 12. Those things which are sweet and pleasant to the taste are often sucked. Hence—

(2) *to be sweet*, whence מצה sweet, i. e. unfermented bread; compare מצת which also has both of these significations.

[מצקת fem. *casting, pouring*, with aff., 2 Ch. 6:3.]

מצר an unused root, which appears to have had

the same meaning as the kindred מצר *to shu in, to restrain*, hence Arab. مصر *bord u, limit*; and Hebr. מצור No. II, מצרים.

מצר m. (from the root צר, like מצב from the root צב) *distresses*, Ps. 118:5; pl. מצרים, מצרים Lam. 1:3; Ps. 116:3.

מצרים pr. n. dual, *Egypt*, Gen. 46:34; 50:11; often more fully, ארץ מצרים the land of Egypt, fem., Gen. 45:20; 47:6, 13; also the *Egyptians*; commonly in prose writers with a pl. (Gen. 45:2; 47:16, 20; 50:3; Exod. 1:13), rarely with a sing. masc., 14:25, 31; poet. with sing. masc., Isa. 19:16, 25; Jer. 46:8; and f., Hos. 9:6. Singular מצור (which see), *lower Egypt*; both this and the upper, (called by its particular name פתרוס), seem to have been denoted by Zeugma, by the dual מצרים; like the two Sicilies used for Sicily and Naples; although this origin being afterwards neglected, the dual מצרים is also found when it does not include Pathros (Isa. 11:11; Jer. 44:15). Others refer the dual form to the land being divided in two by the Nile. [But this country had its name from Mizraim a son of Ham.] (In Arab. there is the sing. مصر Egypt, pr. boundary; in Syriac, however, there is the dual, although of very rare occurrence in that language ܡܥܪܝܢ). The Gent. noun is מצרי Gen. 39:1; f. -ית 16:1; plur. m. מצרים Gen. 12:12, 14; f. -יות Ex. 1:19.

מצרף m. (from the root צרף) *a fining pot, crucible* of a goldsmith, Prov. 17:3; 27:21.

מק m. (from the root מקק, compare Psalm 38:6), *putridity*. Isa. 3:24, יתח בשרם מק יתח "instead of a sweet smell there shall be putridity," i. e. the smell of putrid ulcers. Isa. 5:24, "their root shall be as rottenness," i. e. rotten wood.

מקל f. (from the root נקל, see Hab. 3:14), a *hammer*, 1 Ki. 6:7; Isa. 44:12; Jer. 10:4. (Hence the name Μακκαβαίος, מקבי prop. hammerer, i. e. a strenuous warrior, a cognomen of honour borne by Judas the Asmonean, like that of Martel, by Charles the celebrated general of the Franks.)

מקבת f.—(1) i. q. מקבה Jud. 4:21.

(2) a *stone quarry*, Isa. 51:1.

מקדה (prob. "of place of shepherds" מקדים, [*Makkedah*], pr. n. of a town in the plain country of Judah, formerly a royal city of the Canaanites Josh. 10:10; 12:16; 15:41.



**מקדש** m. (from the root **קדש**), with Dag. euph. **מקדש** Ex. 15:17, with suff. **מקדשיו**, once (unusually) **מקדש** Num. 18:29.

(1) *a holy thing, something consecrated*, Num. loc. cit.

(2) *a sanctuary, a holy place*; specially used of the holy tabernacle of the Israelites, Exod. 25:8; Lev. 12:4; 21:12; Nu. 10:21; 18:1; of the temple, 1 Ch. 22:19; 2 Ch. 29:21. Often more fully, **מקדש** **מקדש** Isaiah 60:13; **מקדש** **מקדש** Daniel 8:11. **מקדש** **מקדש** a sacred place which a king has, i.e. consecrated by him, Am. 7:13. Plur. **מקדש** **מקדש** Jer. 51:51, the sanctuaries, the holy places of the temple; **מקדש** **מקדש** Ps. 73:17 id.; but **מקדש** **מקדש** are the sanctuaries of Israel (Gentile and prohibited), Am. 7:9.

(3) *an asylum*, since temples amongst the Hebrews, as amongst the Greeks, had the right of asylum, Isa. 8:14; Eze. 11:16 (compare 1 Ki. 1:50; 2:38).

**מקהלות** plur. m., Ps. 26:12; and —

**מקהלות** plur. f. (from the root **קהל**), Ps. 68:27, *assemblies, congregations*, especially of those who praise God, *choirs*. This latter form is also [*Mak-heloth*], pr. n. of a station of the Israelites in the desert, Nu. 33:25.

**מקנה** (from the root **קנה**), [once **מקנהו**, once **מקנהו**].

(1) prop. *expectation, hope, confidence*, 1 Ch. 29:15; Ezr. 10:2; also the person confided in, used of God, Jer. 14:8; 17:13; 50:7.

(2) *a congregation, gathering together* (from the root **קנה** Niph. to be gathered together).—(a) of water, Gen. 1:10; Exod. 7:19; Levit. 11:36.—(b) *a host, a company* of men and animals, as horses. Thus I understand the words, 1 Ki. 10:28, in explaining which most interpreters have differed widely (see Bochart, Hieroz. t. i. p. 171, 172; Michaëlis in Suppl. page 2171, and on the Mosaic Law, vol. iii. p. 332), and this of late has been approved of by De Wette (Vers. Germ. ed. 2) **מקנה** **מקנה** **מקנה** "and the company of the royal merchants (out of Egypt) took the troop (of horses) at a price." There is a play of words in the double use of the word **מקנה** as applied to the company of merchants, and to the troop of horses. I now see that it was formerly so rendered by Piscator and Vatablus.

**מקנה** f. (from the root **קנה** Niph. to be gathered together), *a place in which water flows together*, Isa. 22:11.

**מקום** pl. **מקומות** m. (but fem. however, Job 20:9; Gen. 18:24); from the root **קום** No. 2, to stand.

(1) *a place* (prop. a station, from standing, existing) ["Arab. **مقام**, Æth. **ጠቅጥጥ**; id. Phœn. **מקום** a place, a town"], Gen. 1:9; 24:23, 25; 28:11, 17; and frequently. Followed by a genit. *the place of any one is his abode, habitation*, Gen. 29:26; 30:25; Num. 24:11; Jud. 11:19; 2 Sa. 15:19, etc. Poet. Job 16:18, **מקום** **מקום** "let there be no place (or abiding) to my outcry," let it never delay, but let my cry come without tarrying to God. Followed by relat. **מקום** it is often put in const. st. **מקום** **מקום** (the place which), Lev. 4:33; 14:13; Jer. 22:12, (on the other hand **מקום** **מקום** Josh. 1:3; Jer. 13:7; 1 Sa. 20:19); also before **מקום** relative, Ps. 104:8; and with the relative omitted, Job 18:21, **מקום** **מקום** "the habitation (of a man who) knows not God."—Sometimes **מקום** **מקום** in which place, put periphrastically for *where* (elsewhere **מקום**, **מקום**), Esth. 4:3; 8:17; Eccl. 11:3; Ezek. 6:13; like the Syr. **ܡܟܝܢܐ**. Adv. for *in the place*, Isa. 33:21, and perhaps Hos. 2:1 (compare Arab. **مكان**, Syr. **ܡܟܝܢܐ** a place, and adv. *loco*).

(2) *a town, a village* (Germ. *Dorfchaft*). **מקום** **מקום** the town of Shechem, Gen. 12:6; 18:24.

**מקור** m. (from the root **קור**), *a fountain*. **מקור** **מקור** the fountain of life, of welfare, Ps. 36:10. **מקור** **מקור** the fountain of blood, per euphem. *de pudendis mulieris*, Lev. 12:7; 20:18; also without **מקור** Lev. 20:18. Figuratively, Ps. 68:27, **מקור** **מקור** "(ye) of the fountain of Israel," i.e. descendants of Israel; compare **מקור** Isa. 48:1.

**מקנה** m. (from the root **קנה**), *receiving, taking*, 2 Ch. 19:7.

**מקחות** pl. f. *price, wages*, Neh. 10:32; (from the root **קח** to take, to buy, verse 31; compare Talm. *מקח* buying).

**מקטור** m. (from the root **קטר**), *incense*, Ex. 30:1.

**מקטרת** f. (from the root **קטר**), *a censer*, 2 Chr. 26:19; Eze. 8:11.

**מקל** an unused root, which had, I suppose, the same meaning as Æth. **በቀለ**; *baquala*, and **በቀለ**; *baquela*, to germinate, to sprout (**ב** and **מ** being interchanged); whence **በቀל**: sprout, scion, twig; whence there is the secondary verb **תבאקל**: *tabakala*, to punish; prop. as it appears to me, to strike with a rod, although these roots are altogether

separated by Ludolf, in Lex. page 238. We must, however, avoid comparing Latin *baculus*, which is from the stock βᾶω, pr. *Weshstod*; compare *βακτηριον*. Hence—

**מקל** const. state **מקל** Jer. 1:11, and **מקל** Genesis 30:37; plur. **מקלות** a rod, staff, prop. twig, sucker (compare **חֹקֶר**), Gen. loc. cit. seqq.; 1 Sa. 17:43, etc. **מקל יר** used of a spear, Eze. 39:9. (Chald. **מקל יר** *epiculum*, Castell.) *Paßdoparveia* is mentioned, Hos. 4:12.

**מקלות** (perhaps for **מקלות** "staves," "lots"), [*Mikloth*], pr. n. m.—(1) 1 Ch. 27:4.—(2) 1 Ch. 8:32; 9:37, 38.

**מקלט** m. *asylum, place of refuge*, from the root **קלט** No. 2; **עיר מקלט** Josh. 22:13, seqq.; pl. **מקלות** cities of refuge, whither homicides fled, Nu. 35:6—15; Josh. 20:2.

**מקלצת** f. (from the root **קלע** No. 2), *sculpture*, 1 Ki. 6:18; plur. **מקלעות**, const. **מקלעות** ib. 6:29, 32; 7:31 (*Æthiop. transp.* **ῥῥῥῥ**: *sculpture, figure*.)

**מקנה** m. [as *cattle*, construed with a fem. verb, Ex. 34:19. App.], (from the root **קנה** to possess, to buy), const. **מקנה**; with suff. **מקני**, **מקנהו**, **מקנהי**, **מקנהי**, also with suffixes which appear to be plurals (but see under **מַעֲשֵׂה**, **מַרְאֶה**, **מַרְאֵי** Num. 20:19; **מקנהי** Isaiah 30:23; and every where **מקנהם** Gen. 47:16; Josh. 1:14; and **מקנהם** Deut. 3:19, and **מקנהיהם** Gen. 34:23; 36:7; 46:6 (never **מקנהם**, **מקנהם**).

(1) prop. *possession, wealth*, always used of *cattle*, in which alone the riches of Nomades consist: (compare Greek *κτηνος* *cattle*, prop. i. q. *κτημα* *possession*, *ῥῥῥ*, i. q. *ovis*, and Lat. *ops*, whence *opilio*; plur. *opes*, Arabic **مال**, Syriac **ܢܚܝܬܐ** *wealth and sheep*; also the Germ. *bat Gut*, used in Holstein of flocks; see Voss, on Virg. Ecl. x. 19); and this is properly used only of sheep and oxen (**צאן ובהמה**), beasts of burden being excepted; Genesis 26:14, **צאן מקנהו**; Genesis 47:17, "and Joseph gave them food **ובמקנהו הצאן ובמקנהו הבהמה**." Asses and camels are more rarely comprehended in this word, Job 1:3; **אנשי מקנה** men who look after cattle, Gen. 46:32, 34; **ארץ מקנה** land fit for feeding cattle, Nu. 32:1, 4.

(2) *purchase, buying, something bought*, Gen. 49:32.

**מקנה** f. of the preceding.—(1) *acquisition, possession*, Gen. 23:18.

(2) *purchase, buying*, **מקנה** **מקנה** the deed of a

purchase, Jer. 31:11, seqq.; also *a thing bought*, **מקנה** **מקנה** used of slaves bought for money, Genesis 17:12, 13, 23.

(3) *price of purchase, purchase money*, Levit 25:16, 51.

**מקנהו** ("possession of Jehovah"), [*Mikneiah*], pr. n. m. 1 Ch. 15:18, 21.

**מקנס** m. (from the root **קנס**), *divination*, Eze. 12:24; 13:7.

**מקנ** ("end," from the root **קנע**, of the form **קנע**), [*Makaz*], pr. n. of a town, once 1 Ki. 4:9.

**מקצוע** pl. **מקצוע** and **מקצוע** m. *a corner*, Ex. 26:24; 36:29; Neh. 3:19, 20, 24, 25. Root **קצץ** to cut off.

**מקצועה** f. *a graving tool, a carving tool*, with which figures are made by carving in wood, Isa 44:13. Targ. **מקצועה** *cutter*. Root **קצץ**.

**מקצת** a doubtful noun, which apparently ought to be excluded from lexicons altogether. **מקצת**, wherever it occurs, appears to be for **מקצת**, from **קצץ**, which see.

**מקנ** not used in Kal, TO MELT, TO PINE AWAY, like the cogn. **מכך**, **מכך**, **מכך**, which see. In western stocks to this there appear to answer *maceo, macer*.

NIPHAL **מקנ**.—(1) *to melt*, Isa. 34:4, **מקנ** **מקנ** "all the stars of heaven shall melt;" i. e. shall fall melted, here compared by the poet to wax candles, as this image is well explained by Vitranga. [Most will regard this explanation as *very strange*.] Hence *to flow, to run*, Ps. 38:6, **מקנ** **מקנ** "my tumours run with corrupt matter."

(2) *to pine, to pine away*, of the eyes and tongue, Zec. 14:12; of persons, Lev. 26:39; Ezek. 24:23; 33:10.

HIPHAL **מקנ** causat. *to cause to pine away*, Zec. 14:12.

Derivative, **מק**.

**מקרא** m. (from the root **קרא**).—(1) *a calling together, convocation*, pr. Aram. inf. of the root **קרא**, Num. 10:2, **מקרא** **מקרא** "to call together an assembly." Hence—(a) *an assembly called together, a sacred convocation called together*, **מקרא**, Isa. 1:13. Often **מקרא** **מקרא** Lev. 23:2, seqq.; Num. 28:18, 25.—(b) *a place of holy convocation*, pl. sanctuaries, Isa. 4:5.

(2) *recitation, reading*, Neh. 8:8, "they listened to the reading."

**מקרה** m. (from the root **קרה**).—(1) *a fortuitous chance*, 1 Sam. 6:9; 20:26; Ruth 2:3.

(a) *a lot*, which happens to any one, Ecc. 2:14, **מקרה** "the same lot happens to all;" verse 15; 3:19; 9:2, 3.

**מקרה** m. pr. part. Piel, from the root **קרה**; *boarding, floor*, Ecc. 10:18.

**מקרה** f. (from the root **קרה**), *refreshing, cooling*, Jud. 3:20, 24.

**מקשה** m. propr. *turned work*, or something rounded, from the root **קשה** No. II., i. q. fem. **מקשה**. Isa. 3:24, **מקשה מקשה** "turned work," in derision of the hair artificially twisted. The opinions of other interpreters are given in my Comment. on the passage.

I. **מקשה** f. of the prec. *turned work*, of the golden candlestick, Ex. 25:31, 36; 37:17, 22; Num. 8:4; of the silver trumpets, Num. 10:2; of a column, Jer. 10:5; of the cherubim, Ex. 25:18, **מקשה מעשה** "with rounded work thou shalt make them," sc. the cherubim. They appear to have been of olive wood, and covered with gold from 1 Ki. 6:23, compare verse 28; so that they are mistaken who understand **מקשה** of *solid* gold, from the root **קשה** to be heavy, hard.

II. **מקשה** for **מקשה**, Arab. **مكشاة** f. denom. from **קש** a cucumber; *a field set with cucumbers*, Isa. 1:8.

**מר** m. (from the root **מר**).—(1) subst. *a drop*, so called from flowing down (see **מר** No. 1), Isa. 40:15. (2) adj. f. **מרה** *bitter*, Isa. 5:20; Prov. 27:7; *bitter, acrid* (sharp), of brackish water, Ex. 15:23. Neutr. as a substantive, *bitterness* (of death), 1 Sa. 15:32. Metaph.—(a) *sad, sorrowful*, Eze. 3:14; often used of the mind, Job 21:25. **מר נפש** adj. *sad of soul*, 1 Sa. 1:10; 22:2; and subst. *sadness*, Job 7:11; 10:1.—(b) *bitter*, of acry or weeping, Germ. *bitterlich*. **צעקה וזעקה** "a loud and bitter cry," Gen. 27:34; Est. 4:1; Eze. 27:31, **מר** "a bitter (violent) lamentation;" also used of a bitter fate, Pro. 5:4; Am. 8:10. Adv. **מר** Isa. 33:7, and **מרה** Eze. 27:30, *bitterly*.—(c) *fierce*, i. e. vehement, powerful, raging, i. q. Arab. **مرير** (whence it is at the same time manifest how **מר** strong, Jud. 14:14, can be opposed to sweet), Hab. 1:6; **מר נפש** id. Jud. 18:25; 2 Sam. 17:8.—(d) *destructive, pernicious*, Ps. 64:4; Jer. 2:19. **מרימים** *bitter waters*, i. e. which would be destructive to the perjured wife, Num. 5:18, 19.

**מר**, fully **מר** Cant. 4:6; 5:5, seq. Makk. **מר**

(Ex. 30:23) m. *myrrh* (so called from its flowing down, distilling, see the root **מר** No. 1), Arab. **مر**, Gr. **μύρρα** (as if from the fem. form **מרה**, **μύρρα**; it exudes from a tree growing in Arabia, according to Dioscorides (i. 77), like the Egyptian thorn; it afterwards hardens into a bitter gum, of a sweet smell, and valuable, which was used in incense, Ps. 45:9; Prov. 7:17; Cant. 3:6; 4:14. **מר עבר** Cant. 5:5, and **מר דרור** Ex. 30:23, is myrrh spontaneously distilled from the tree, and on that account superior, **μύρρα στακτή**. **ארוך המור** a little bag filled with myrrh, for the sake of the sweet smell (like **בית נפש** Isa. 3:20), hung from a woman's neck, Cant. 1:13; (others understand a bundle of the flowers or leaves of myrrh, which is contrary to the usage of these words). Of the tree which produces myrrh we have even now no accurate information; [until found by Ehrenberg in Arabia.] See Diosc. loc. cit., with Sprengel's Commentaries, Celsii Hierobot. t. i. p. 520.

I. **מרה** i. q. **מרה**, **مرى**—(1) TO LASH a horse with a whip to quicken its speed (*streichen, anpeitschen*), see HIPHIL.

(2) *to be contumacious, rebellious*. Part. fem. **מרה** i. q. **מרה** rebel, Zeph. 3:1.

HIPHIL, once used of the ostrich rising from her nest, and by flapping her wings impelling herself on, as if with a whip. Job 39:18, **תקעו כנפיה** "now she lashes up herself on high." Compare **שוט** and **שוט**. The ancient versions, "*lifts up herself, rises*," as if **מרה** were with the letters transposed, i. q. **רומ** = **רומ**.

II. **מרה** or **מרה** a root not used as a verb, *to be full of food, to be well nourished, to be fat*. Arab. **مرأ** and **مرى** *bene profecit s. bene cessit cibis*, **مرأ** to be strong (pr. fat), to be manly,

whence **מר** Ch. **מרה** a man. Hence **מרה** fat, **מרה** the crop of a bird, and pr. n. **מרה**. Very nearly kindred is **מרה** Hiph. to fatten, **מרה** fat, which are referred above, page cxxxviii, B, to the notion of cutting, hence of eating. But perhaps it should rather be from the notion of filling, so that **מרה**, **מרה** would nearly approach **מרה**, which see. To this answer the Sanscrit *prī, pri*, to fill, to nourish, to sustain.

**מרה** pr. n. f. (i. q. **מרה** "sad"), [*Mara*], Luth 1:20.

**מרא** Ch. *lord*, Daniel 2:47; 4:16, 21; 5:23.

Syr. *ܡܪܐ*, Arab. *مَرَّ* id. pr. man, from the root *מרא* No. II.

**מראך** see *מראך*.

**מראך בלאך** ("Merodach (i. e. Mars) is god, the lord;"; according to Bohlen, i. q. Pers. *مردک* "a praised man", which is unsuitable), [*Merodach-baladan*], a king of Babylonia, Isa. 39:1; according to Berosus (ap. Eusebium in Chronico, Vers. Arm. ed. Aucher. tom. i. p. 42, 43), the viceroy of the king of Assyria, from whom he revolted, taking the kingdom of Babylonia for himself; see my Comment. on Isaiah, loc. cit. He is also called *מראך בלאך* which see; *m* being changed into *b*.

**מרא** const. *מרא* with suff. *מראך* Cant. 2:14; *מרא* Lev. 13:34; *מרא* Lev. 13:25; but more often with forms of the suffix, which appear to be pl., of which however the Yod is radical (see *מרא* and Gramm. § 90, 9), like *מראך* Cant. 2:14; *מרא* Job 41:1; and *מרא* (which are found construed with a sing. Gen. 41:21; Lev. 14:37; Dan. 1:15), plur. const. *מרא* Eccles. 11:9 כתיב *מרא* (קרי) *מרא* m. (from the root *מרא*).

(1) *appearance, look, aspect*, Gen. 41:21; Cant.

2:14 [and often Arab. *مَرَّ*]; Lev. 13:12; *מרא* "according to all the looking of the priest," i. e. as to what the priest sees in him. Deut. 28:34; *מרא* "what thine eyes behold;" verse 67; Isa. 11:3; Eze. 23:16.

(2) *vision, sight*, Exod. 3:3; Eze. 8:4; 11:24; 43:3; Dan. 8:16.

(3) *form, appearance*, Exod. 24:17; Eze. 1:16, 28. It is placed after in the genitive, *מרא* Gen. 12:11; *מרא* Gen. 24:16; 26:7, fair of form; and with *ל* prefixed, *מרא* beautiful of form, Gen. 2:9. In the prophetic style *the appearance of anything, is what is like such a thing*; comp. *דמות* No. 3. Dan. 10:18; *מרא* "there touched me as the appearance of a man;" Eze. 8:2; also 1:26, *דמות*.

**מרא** f. of the preceding.—(1) *vision*, i. q. *חזון* Dan. 10:7, 8, 16, *מרא* visions of the night, Gen. 46:2. *מרא* visions sent by God, Eze. 8:3; 40:2.

(2) *a looking-glass, a mirror*, Ex. 38:8. (Arab. *مِرْآة* id.) compare *מרא*.

**מרא** f. (from the root *מרא* No. II.), *the crop* of a bird, Levit. 1:16. (Arab. *مَرِي* id.)

**מרא** Josh. 15:44, and **מרא** 2 Chron. 11:8; 14:8, 9; Mic. 1:15 (i. q. *מרא* "that which is at the head"), [*Mareshah*], pr. n. of a fortified town in the plain country of Judah; Gr. *Μαριά*. 2 Mac. 12:35; *Μαρησά*, Jos. Antt. viii. 10, § 1; *Μαρία* xii. 6, § 6.

["(2) a man, 1 Chron. 2:42."]

**מרא** pl. f. (denom. from *ראש*, pr. that which is at any one's head, opp. to *מרא* that which is at the feet. It becomes a prep. *at the head of* any one, with suff. *מרא* at his head, 1 Sam. 19:13; 26:7, 11, 16; 1 Ki. 19:6; under his head, Gen. 28:11, 18. It is followed by a noun in the gen. 1 Sam. 26:12, *מרא* "at the head of Saul," perhaps for *מרא* Mem being omitted (unless the true reading be *מרא*, with a double plur. termination; see Hebr. Gramm. § 86, 4, note.

**מרא** id. with suffix *מרא*, Jer. 13:18, *מרא* "there shall descend your heads (i. e. from your heads) the crown of your honour." *מרא* is here followed by an accus. of the thing from which anything descends, like *מרא*. But there is nothing to hinder from reading *מרא*, like 1 Sa. 26:12.

**מרא** ("multiplication," from the root *מרא*, of the form *מרא*, [*Merab*], pr. name of a daughter of Saul, 1 Sa. 14:49; 18:17, 19.

**מרא** plur. *coverings, cushions spread out*. Pro. 7:16; 31:22; from the root *מרא*.

**מרא** f. (from the root *מרא*), *amplitude, fullness*, as a concr. *full*, Eze. 23:32.

**מרא** m. (from the root *מרא*)—(1) *multiplication, increase*, Isa. 9:6.

(2) *plenty*. Isa. 33:23, "then spoil is divided *מרא* in great plenty."

**מרא** f. (from the root *מרא*)—(1) *multitude, magnitude*, 2 Ch. 9:6; 30:18.

(2) *very great part*, 1 Ch. 12:29.

(3) *progeny, increase of a family*, 1 Sa. 2:3.

(4) *interest, usury*, as if the increase of the principal, Lev. 25:37 (comp. Gr. *τόκος*, from *τίσσω*; Lat. *fenus*, from *feo*, i. e. *fero, pario*; whence *fecundus*; see Gellius, xvi. 13). Arab. *ربا* interest *ربا* interest.

**מרבץ** const. st. מרבץ Eze. 25:5 (see Lehg. page 578), m. (from the root רבץ), a *couching place* (of cattle), Zeph. 2:15.

**מרבק** m. a *stable* or *stall*, in which cattle are *tied up*, from the root רבק, which see. Amos 6:4; 1 Sa. 28:24; Jer. 46:21; Mal. 3:20.

**מרג** an unused root, which seems to have signified the same as מרג, Arab. quadril. نرج, as far as may be gathered from the derivatives.

(1) *to roll rapidly*; whence מרג a threshing wain, (unless perhaps מרג in this noun is i. q. מרה, מרק, מרג, to rub, to rub in pieces).

(2) *to speak rapidly*, used of babblers, tale-bearers; whence מרג, נרג, tale-bearer.

**מרגל** m. (from the root רגל), *rest, a place of rest*, Jer. 6:16.

**מרגלית** pl. f. (denom. from רגל), what is *at any one's feet*; opp. to מרגלית which see. Ruth 3:4, seq.; Dan. 10:6. In accus. adv. *at any one's feet*, Ru. 3:8.

**מרגמה** f. a *heap of stones*, from the root רגם; Arab. رجم to heap up stones. Pro. 26:8; מרגמה "as a bag of gems in a heap of stones;" a proverbial expression, similar to Matt. 7:6. Not amiss Luther, als ob man Gesteine auf den Rabenstein wirft.—LXX. translate מרגמה a sling (from the root רגם to cast stones): δὲ ἀποδεσμεύει λίθον ἐν σφενδόνη.

**מרגעה** fem. (from the root רגע), *rest, a tranquil habitation*, Isa. 28:12.

**מרד** fut. ימרד. TO BE CONTUMACIOUS, REBELLIOUS, TO MOVE SEDITION, Gen. 14:4; followed by מרד 2 Ki. 18:7, 20; 24:1, 20; and מרד of the person rebelled *against*, Neh. 2:19; 2 Ch. 13:6; more rarely with an acc. (comp. מרה), Josh. 22:16; Job 24:13 (see below). מרד ביהוה to rebel against Jehovah (by worshipping idols), Josh. 22:16, sqq.; Eze. 2:3; Dan. 9:9. Poet. מרדאור those who oppose the light, the enemies of light, Job 24:13. (Syriac: ܡܪܕܐ id. Arabic to be obstinate, contumacious. Kindred is מרה.)

The derivatives immediately follow, except the pr. n. מרד.

**מרד** Chald. i. 1. Hebr. Ezr. 4:19.

**מרד** m.—(1) *rebellion, defection*, Josh. 22:22. (2) [*Mered*], pr. n. 1 Ch. 4:17, 18.

**מרד** Chald. adj. *rebellious*, f. מרדא emphat. st מרדא Ezr. 4:12, 15.

**מרדות** contumacy, 1 Sa. 20:30.

**מרדך** Jer. 50:2, pr. n. of an idol of the Babylonians, prob. the planet Mars, which like Saturn was regarded by the ancient Shemites as the author of bloodshed and slaughter, and was propitiated with human victims. (Comp. as to its worship amongst the ancient Arabs, my Comm. on Isa., vol. ii. p. 344, seqq.) The name which this god bears amongst the Arabs and Nasoreans, مريخ, appears to have sprung from this, (Mirikh from Mirdich), and the etymology of this itself—(Merodach from the stock Mord, Mort, signifying both death and slaughter, see page cccclx, B, and the formative syllable ach, och, very frequent in Assyrian and Chaldee words, comp. (מרד, מרד, מרד) suits very well the god of slaughter and war. So too Mars, Mavors, and mors appear to be of the same origin.—This god was diligently worshipped by the Assyrians and Babylonians, as appears not only from Jer. loc. cit., but also from the proper names of Babylonian and Assyrian kings compounded with this name (see my remarks on Isaiah, vol. i. p. 281), as Mesessimordachus, Sisi-mordachus, מרדך (which see).

**מרדכי** (Persic مردکی "little man," or "worshipper of Mars," from מרדך [Mordecas], pr. n. of a Benjamite living in the metropolis of Persia, by whom Esther was brought up, afterwards chief minister of the king, Esther 2:5, sqq. LXX. Μαρδοχαῖος; [Also one who returned with Zerubbabel, Ezr. 2:2; Neh. 7:7].

**מרדך** masc. Isa. 14:6; if the reading be correct, part. Hoph. from the root מרד, subst. *persecution*. But I fully agree with Döderlein, that for מרדך we should read מרד (dominion) from the root מרה. See my Comment. on the place. [Conjectures, however probable they may seem, are very dangerous when applied to God's inspired Scripture, and this word as it stands yields a suitable meaning.]

**מרה**—(1) pr. i. q. Arab. مری TO STROKE, TO STRIKE (German streichen, streifen); specially to *lash* with a whip (compare the kindred מרה), to pass a razor over the skin, whence מרה a razor. See Schultens on Hariri, Cons. i. p. 24; De Defect. Ling. Hebr., p. 117. Kindred מרה, מרה to rub, to rub over, bestreichen, reiben, einreiben. Hence—

(2) *to be contumacious, rebellious*, Deut. 21:18, 20; Ps. 78:8; prop. to resist, to contend against,

striking and contending with both hands. (Arabic *مري* to refuse what is owed, Conj. III. to contend in disputing.) Constr. with *פ* of the person resisted, Ps. 1:11; Hos. 14:1; and with an acc. (prop. to repulse any one), Jer. 4:17; Psalm 105:28; especially in the phrase, *מְרָה אֶת־פִּי יְהוָה* to reject a divine command, Nu. 20:24; 27:14; 1 Sa. 12:15 (which, perhaps, formerly taken in its proper sense meant, to stroke or strike any one's mouth, i. e. to refuse to hear his words, to treat him with contempt, compare Dan. 4:32).

HIPHIL *מָרָה* fut. apoc. וּמָרָה (Ezek. 5:6), i. q. Kal No. 2, to resist, to oppose. Job 17:2, *בְּהִמְרוֹתַם תֵּלֵן*, "my eye rests upon their resistance," i. e. I see or experience nothing but their provocation; also to be refractory, contumacious, Psalm 106:7. Constr. — (a) followed by an acc. (as in Kal), Ps. 78:17, 40, 56; often in the phrase, *הִמְרָה יְהוָה אֶת־פִּי* as to which see Kal, Deu. 1:26, 43; Jos. 1:18; and in the same sense, *יְהוָה אֶת־רֹאשׁ יְהוָה* Psalm 106:33; and *לְעֵינַי* (as if, to offend the eyes of Jehovah) Isaiah 3:8. — (b) followed by *פ* (against) Ps. 106:43; Ezek. 20:8. — (c) followed by *עִם* Deut. 9:7, 24; prop. to contend with any one.

Derivative nouns, *מִרְה*, *מִרְי* and pr. n. *יִמְרָה*, *מְרָה*, No. I, *מְרִיּוֹת*, *מְרִיּוֹת*, *מְרִיּוֹת*.

Note. In two occurrences of the root *מָרָה* the signification appears to be borrowed from the kindred root *מָרַר* 'to be bitter.' One is 2 Kings 14:26, *עֲנִי יִשְׂרָאֵל מְרָה קָאֵר* "the affliction of Israel (was) very bitter" (so all the ancient versions), where it would be hardly suitable to say, *perverse*, i. e. obstinate, *affliction*, nor do I see how from the notion of the root *מָרָה* we can with Schultens obtain the notion of *severe affliction*. The other instance is *מִרְי* Job 23:2, which see. On the other hand *מָרַר* has adopted the signification of the verb *מָרָה* Ex. 23:21.

I. *מְרָה* f. dual *מְרָתַיִם* (from the root *מָרָה*) repeated rebellion [*Merathaim*], a symbolic name of Babylon, Jer. 50:21.

II. *מְרָה* ("bitterness," from the root *מָרַר*) pr. n. of a bitter or brackish fountain in the peninsula of Sinai, Ex. 15:23; Num. 33:8; according to the probable opinion of Burckhardt (see *Travels in Syria*, p. 777, seqq.); the same as is now called *بئر حوارة* *Bîr Hawārah*, not the fountains of Moses (*عيون موسى*), as thought by Pococke and Niebuhr.

*מְרָה* (read *morra*) f. (from the root *מָרַר*) sadness, grief, Prov. 14:10.

*מְרָה* f. id. Genesis 26:35, *מְרָה רֵיחַ* "sadness of spirit."

*מְרָדָה* m. (from the root *רָדָה* No. 2) Lam. 3:19; pl. *מְרָדָיִם* Lam. 1:7, persecution of any one. Concr. "one troubled with persecutions," Isa. 58:7.

*מְרוֹחַ* (prob. for *מְרָחֵץ*, *مَرْحَاض* refuge, from the root *מָרַח* to draw in, to betake oneself), [*Meroz*], pr. n. of a town in northern Palestine, Jud. 5:23.

*מְרוּחַ* m. one bruised, crushed, from the root *מָרַח*. Leviticus 21:20, *מְרוּחַ אֵשֶׁךְ* "castrated with crushed testicles." But LXX. *μονόσχιδ.* Vulg. *herniosus*.

*מְרוֹם* m. (from the root *רוּם*) — (1) height; what is high, lofty, sublime. Placed after another word in the gen. *הַר מְרוֹם יִשְׂרָאֵל* the lofty mountain of Israel, of Zion, Ezekiel 17:23; 20:40; 34:14. *בְּמְרוֹם* on high, Job 39:18; and *מְרוֹם* in acc. id. Isai. 37:23, *וַתִּשָּׂא מְרוֹם עֵינֶיךָ* "and thou liftest up thine eyes on high." Concr. *Most High* (of God), Ps. 92:9; and coll. *leaders, princes*, Isa. 24:4. Poet. *very high* is also applied to *anything far off*. Psalm 10:5, *מְרוֹם מִשְׁפָּטֶיךָ מִנְּגִדוֹ* "thy judgments are very far off from him;" comp. *רוּם* Isa. 30:18.

(2) a lofty, fortified place, Hab. 2:9; specially of heaven, Psalm 18:17; Isaiah 24:18, 21; 40:26; 57:15; 58:4; Jer. 25:30; pl. *מְרוֹמִים* id. Job 16:19; of the lofty seat of Jehovah in Zion, Ps. 7:8; of an inaccessible fortress, Isa. 26:5. Plur. figuratively, of great honours, Ecc. 10:6.

(3) loftiness of mind, pride; adv. Ps. 56:3.

*מְרוֹם* ("height," "a high place"), *מְרוֹמֵי מֵרֹם* [*waters of Merom*], Josh. 11:5, 7; pr. n. of a lake situated in a lofty region at the foot of Mount Lebanon; (Greek *Σαροχωνίτις*, Jos. Antiqu. v. 6; Arab. *بحيرة الحولة*); through which the Jordan flows.

*מְרוֹץ* m. (from the root *רוּץ*), course, race, Eccl. 9:11.

*מְרוֹצָה* f. — (I) i. q. *מְרוֹץ* 2 Sam. 18:27; Jerem. 23:10.

(II) oppression of the poor, a signification taken from the root *רוּץ*, Jer. 22:17.

*מְרוֹקִים* m. pl. (from the root *מָרַק*), purification, Est. 2:12.

*מְרוֹת* ("bitternesses," "bitter fountains") [*Maroth*], pr. n. of a town in the tribe of Judah, Mic. 1:12.

**מְרוּחַ** Jer. 16:5, const. **מְרוּחַ**, Amos 6:7 (compare Lehrs. p. 578), i. q. Arab. **زَجَجَ**, *clamour, outcry*, the lifting up of the voice, whether in rejoicing, Amos loc. cit., or in weeping, Jer. loc. cit.; compare **مَرْيَحَ** endowed with a loud voice. Medial words of the same kind are **לָלַל** and **לָנַן**.

**מָרַח**—(1) TO RUB, TO BRUISE, TO RUB OUT, see **מָרוּחַ**. (Cognate are **מָרַק**, **מָרָה**, and with **ר** turned into a sibilant, **מָרִישָׁה**. Arab. **مَرْخ** a tree from which fire is brought by rubbing.—(2) i. q. Arab. **مَرْخ** to rub over, e. g. the body with oil. IV. to soften. In the Old Test. it is once used of a cataplasm laid on a sore, Isa. 38:21, "Isaiah had said, let them take dried figs **וַיִּמְרְחוּ עַל-הַשִּׁחָן** (pregn.) and lay them softened upon the ulcer;" LXX. *καὶ τρίψουσιν καὶ κατὰπλάσσουσι*. Hence **מָרוּחַ**.

**מָרוּחַ** m. (from the root **רָחַב**), *broad space*, Hab. 1:6. Often metaph. used of liberty and welfare (opp. to distresses, **צָר**; compare **וַיִּשַׁע**); Ps. 18:20, **וַיִּצִיאֵנִי לְמָרוּחַ** "and he brought me out into a wide space," i. e. he delivered me from distresses, Ps. 31:9; 118:5. Once used in a bad sense, Hos. 4:16, **כְּבָקֶשׁ בְּמָרוּחַ**, "like a lamb in a wide space," where it might easily wander from the flock.

**מָרוּחָה** (from the root **רָחַק**); pl. **מָרוּחָהִים** and **מָרוּחָהִים** Isa. 33:17; Jer. 8:19, m. *far distance, what is far off, a place far off*; **מָרוּחָה** from afar, after verbs of coming, Isa. 10:3; 30:27; but 17:13, **מָרוּחָה**, "he fled from afar off," i. e. to flee away far, and already to look from a great distance, **מָרוּחָה** a remote land, Isa. 13:5; pl. **מָרוּחָהִים** Zec. 10:9; **מָרוּחָהִים** Isa. 33:17; Jer. 8:19; **מָרוּחָהִים** Isa. 8:9, remote countries.

**מָרוּחָה** fem. (from the root **רָחַשׁ**), *a pot, a cauldron*, prop. a vessel in which things are boiled, Lev. 2:7; 7:9.

**מָרַט** (kindred to the verb **מָלַט**, which see) pr. to smoothen; hence—

(1) TO POLISH, TO SHARPEN a sword, Ezek. 21:14, 33.

(2) to make any one's head smooth, i. e. to make bald, to *tear out, to pluck* the hair, in contending, chastening, Neh. 13:25; in scorn, Isa. 50:6 (where **מָרַטִים** are those who pluck the beard); in mourning, Ezra 9:3.—Ezek. 29:18, **קָלְכָתָהּ כְּרוּשָׁה**, "every shoulder was peeled," i. e. with carrying burdens.

**נִיפְחָל**, to become bald, Lev. 13:40, 41.

**פּוּאֵל**—(1) to be polished (used of metal), : Ki 7:45.

(2) to be sharp, as a sword. Part. **מִוִּקְחָה** for **מִוִּקְחָה** (with Dag. f. euphon.), Ezek. 21:15, 16. Hither many refer **עַם מִוִּקְחָה** Isa. 18:2, 7, for **עַם מִוִּקְחָה** a sharp people, i. e. fierce, vehement (compare **חֶרֶד** No. 2). But see above under the word **מִוִּקְחָה**.

**מָרַט** Ch. i. q. Hebr. No. 2, to pluck (wings). Pret. pass. to be plucked, Dan. 7:4.

**מָרִי** m. in pause **מָרִי**, with suff. **מָרִיךְ** Deu. 31:27, **מָרִי** Neh. 9:17 (from the root **מָרָה**).

(I.) *contumacy*, Eze. 2:5, **כִּי בֵּית מָרִי הֵמָּה**, "for they are a contumacious house," i. e. people. **מָרִי** the contumacious, Num. 17:25. Ellipt. for **אִישׁ מָרִי** Eze. 2:7, **כִּי מָרִי הֵמָּה**, "for they are contumacious;" verse 8; 44:6; Prov. 17:11.

(II.) *bitterness*, a signification taken from the root **מָרַר** (compare the note under **מָרָה**), Job 23:2, **גַּם הַיּוֹם מָרִי שִׁחִי**, "even now my complaint is bitterness," i. e. bitter. Those who retain the common signification of **מָרִי**, render these words, "even now doth my complaint (seem to you) rebellion?" which appears to me to be too harsh. ["*Outcry*," is the sense given to this passage in Thes.]

**מָרִי בַעַל** [*Merib-baal*], pr. n. of a son of Jonathan, 1 Ch. 9:40, called also a little before **מָרִיב בַּעַל** ("contender against Baal"), which seems to be the more correct form.

**מָרִיא** (from the root **מָרָא**) adj. *fat, well-fed*, Eze. 39:18; hence subst. *well-fed cattle*; specially a *fatted calf*, **μώσχος στυγερός**. Commonly joined with the words **שׁוֹר** and **בָּקָר**. 2 Sam. 6:13; 1 Ki. 1:9; 19:25; Isa. 11:6. Plur. **מָרִיאִים** Isaiah 1:11; Amos 5:22.

**מָרִיבָה** f. (from the root **רִיב**).—(1) *strife, contention*, Gen. 13:8; Exod. 17:7; Num. 27:14.

(2) [*Meribah*], pr. n.—(a) of a fountain flowing from a rock in the desert of Sin on the Heroopolitana gulf, Exod. 17:1—7.—(b) **מִי מָרִיבָה** ("water of strife"), another similar fountain in the desert of Zin, near Kadesh, Num. 20:13, 24; Deut. 33:8; Psalm 81:8; 106:32; fully **מִי מָרִיבוֹת קָדֵשׁ** Eze. 47:19.

**מָרִיָּה** ("contumacy"), [*Meraiah*], pr. n. m., Neh. 12:12.

**מָרִיָּה** and **מִוִּקְחָה** *Moriah*, pr. name of a hill of Jerusalem, on which Solomon built the temple, 2 Ch. 3:1. Gen. 22:2, **אֶרֶץ הַמִּזְרִיחַ** "the land of Moriah,"

i. e. the region around that mountain, its vicinity, as if district of Moriah; comp. מֶרַד יְהוָה Josh. 8:1. As to the origin, the sacred writers themselves (Gen. 22:8, 14; 2 Chron. loc. cit.) make allusion to the etymology from the root מְרִי, which is confirmed by regarding מְרִי as contr. from מְרִיָּה for מְרִיָּה (Part. Ho.), with Yod of union, i. e. *chosen by Jehovah*, a name which is very suitable for a sanctuary.

מְרִיּוֹת ("contumacies"), [Meraioth], pr. n. m. —(1) 1 Chron. 5:32; 6:37; Ezr. 7:3.—(2) 1 Ch. 9:11; Nehem. 11:11.—(3) Neh. 12:15; elsewhere מְרִיּוֹת (in the ancient writing the letters י and כ resemble one another).

מֶרֶם (prop. "their contumacy") pr. name f. Miriam; Greek Μαρίαμ, Μαρία.—(1) the sister of Moses, a prophetess, Exod. 15:20; Num. 12:1; Mic. 6:4.—(2) 1 Chron. 4:17.

מְרִירוֹת f. (from the root מְרִי), *sadness, grief*, Eze. 21:11.

מְרִירִים see מְרִירִים.

מְרִירִי m. adj. (from the root מְרִי) *bitter*; hence *poisonous*, Deut. 32:24. Compare מְרִירָה.

מְרִירָה m. pr. softness; figuratively *fear, timidity*, Lev. 26:36 (LXX. *δειλία*); from the root מְרִי, whence the segolate form מְרִירָה = מְרִירָה in the same manner as מְרִירָה from the roots מְרִירָה, מְרִירָה; מְרִירָה from מְרִירָה. The root which is found in the Rabbinic, נחמך to be soft, is secondary and taken from this noun.

מְרִירָה m. (from the root מְרִירָה)—(1) *a chariot*, 1 Ki. 5:6.

(2) *the seat of a chariot*, Cant. 3:10; Lev. 15:9.

מְרִירָה f. 2 Sam. 15:1; 1 Kings 7:33; constr. מְרִירָה Gen. 41:43; with suff. מְרִירָתוֹ Gen. 46:29; 1 Sam. 8:11; plur. מְרִירָהוֹ Zec. 6:1; Joel 2:5; constr. מְרִירָהוֹ Exod. 15:4; with suff. מְרִירָתוֹ Mic. 5:9, f.; *a chariot*, Gen. 46:29; especially a war chariot; see the above-cited examples.

מְרִירָה f. (from the root מְרִירָה), *merchandise*, Eze. 27:24. [a market, see Thes.]

מְרִירָה f. (from the root מְרִירָה Pi. to deceive).—(1) *fraud*, Gen. 27:35; 34:13. מְרִירָה אִישׁ a fraudulent man, Isa. 5:7. מְרִירָה אֲבָנֵי fraudulent weights, i. e. made to deceive, Mic. 6:11. מְרִירָה מֵאֲנֵי deceptive scales, Pro. 11:1. Meton. *riches gained by fraud*, Jer. 5:27. Plur. מְרִירָהוֹ Ps. 10:7; 35:20.

(2) [Mirra], pr. n. m., 1 Chron. 8:10.

מְרִיּוֹת ("elevations"), [Meremoth], pr. n. n. —(1) Ezra 8:33; Neh. 3:4, 21; 10:6; 12:3; for which there is מְרִיּוֹת verse 15.—(2) Ezr. 10:36.

מְרִיּוֹת m. (from the root מְרִי), *a treading down, something to be trodden with the feet*, Isa. 5:5; 7:25; 10:6; Eze. 34:19.

מְרִיּוֹת pr. n. Gent. [Meronothite], elsewhere unknown, 1 Ch. 27:30; Neh. 3:7.

מְרִיּוֹת [Meret], pr. n. of a Persian prince, Esth. 1:14 (according to Bohlen מְרִיּוֹת lofty). ["Compare Sansc. *mārsha*, worthy; from the root *mārish*; Zend. *meresh*. Benfey."]

מְרִיּוֹת [Marsena], pr. n. of a Persian prince, Esth. 1:14; (perhaps i. q. prec. ["with the addition of *nd*, nom. Zend. *nar*, a man."]).

מְרִיּוֹת masc. (with each Tzere impure), i. q. *a friend, a companion*; with suffix מְרִיּוֹתוֹ Genesis 26:26; plur. מְרִיּוֹתוֹ Jud. 14:20; 15:6; with suffix מְרִיּוֹתוֹ for מְרִיּוֹתוֹ Prov. 19:7. It has the form as if Hiphil of the verb מְרִי, borrowing its signification from the verb מְרִי No. 2, unless it be laid down that מְרִי is comp. of מְרִי and מֵן (like מְרִי, see מְרִי No. 3, letter c), and that it only denotes a companion, not a friend, i. q. מְרִי. This is the only way of explaining the former Tzere being unchanged [But see Thes. p. 1296.]

מְרִיּוֹת masc. (from the root מְרִי) with suff. מְרִיּוֹתוֹ Job 39:8; מְרִיּוֹתוֹ Eze. 34:18, *pasture, fodder* for cattle, Gen. 47:4; Joel 1:18; Job 39:8 ["*lair*, or *feeding place* of wild beasts, Nah. 2:12. Arab. مَرْعى id."].

מְרִיּוֹת fem. (from the root מְרִי)—(1) *pasture, pasturing*. מְרִיּוֹתוֹ "the sheep which I tend," Jeremiah 23:1; Psalm 74:1; 79:13; 100:3. מְרִיּוֹת "the people that he (God) tends," Ps. 95:7. (2) *a flock*, Jer. 10:21.

מְרִיּוֹת ("trembling," perhaps "earthquake"), [Maralah], pr. n. of a town in the tribe of Zebulun, Josh. 19:11.

1. מְרִיּוֹת m. and מְרִיּוֹת Jer. 8:15 (from the root מְרִי to heal).—(1) *the healing* (of a disease), 2 Ch. 21:18; 36:16; Jer. 14:19.—Hence—

(2) *refreshing*, both of the body, Prov. 4:22; 16:24; and of the mind, Pro. 12:18; 13:17.



(3) *deliverance* (from calamity), Prov. 6:15; 29:1; Mal. 3:20.

(4) *remedy*, Jer. 33:6.

II. מִרְפָּא (from the root רָפָא=רָפָה to relax), prop. relaxed mind; hence *tranquillity* of mind, *meekness*; Pro. 14:30, לֵב מִרְפָּא "a meek heart;" Pro. 15:4; מִרְפָּא לְשׁוֹן "tranquillity of tongue," i.e. gentle, modest speech; Eccles. 10:4, "gentleness hinders great offences."

מִרְפָּשׁ m. (from the root רָפַשׁ), *water disturbed by treading*, Eze. 34:19.

מִרְץ a root not used in Kal, the primary meaning of which has been often discussed. I have, however, no doubt that the truth was seen by Kimchi, who regarded as its primary power TO BE STRONG, FORCIBLE; for this not only very well suits all the passages, but it is confirmed by the kindred מִרְץ (m and p interchanged), to be violent (Hos. 4:2); whence מִרְץ a violent man. The meaning appears to be secondary, and taken from the idea of *hard labour*, which is found in Arabic مَرَضَ to languish, to be sick (prop. wearied out with toil).

[In Thes. the meaning preferred is that given by Cocceius and J. Simonis, *to be fierce*; hence, *to be vehement*.]

NIPHAL, Job 6:25, מִהֲנִמְרֹצוֹ אֶמְרִישׁ "how powerful are right words;" 1 Kings 2:8, מִלְלָה נִמְרֹצֶת "a heavy (or grievous) curse," Mic. 2:10, נִמְרֹץ "very violent destruction."

HIPHAL, to make vehement, to irritate; Job 16:3, מִהֲנִמְרֹצוֹ "what (so) irritateth thee?"

מִרְצָע masc. *an awl*, so called from its boring (root רָצַע), Ex. 21:6; Deu. 15:17.

מִרְצֵף fem. (from the root רָצַף), *a pavement*, a place laid out with stones, 2 Ki. 16:17.

מִרְקָ prop. TO RUB (compare the kindred מִרָּה, and in Greek ἀμύγω, ἀμυγγω); hence—

(1) *to polish* (metal); 2 Chron. 4:16, נְחֹשֶׁת מִרְקָ "polished brass;" Jerem. 46:4, מִרְקֵי הַרְמָה "polish the spears."

(2) *to cleanse*, by washing, or anointing; compare

מִרְקָ (Syr. ܡܪܩܐ to wash off.)

PUAL מִרְקָ pass. of No. 1, *to be scoured*, Lev. 6:21. Derivatives, מִרְקָ, מִרְקָ.

מִרְקָ m. *broth, soup*, Jud. 6:19, 20, and Isaiah 65:4 קִרִּי Arab. مرق and مرقة id. The proper

form of the word is מִרְקָ (which see), from the root מִרְקָ.

מִרְקָ masc. (from the root מִרְקָ), plur. *aromatic* herbs, Cant. 5:13.

מִרְקָה f. (from the root מִרְקָ), *ointment*, Ezek. 24:10; *a pot of ointment*, [for boiling it in], Job. 41:23.

מִרְקָה f. (from the root מִרְקָ).—(1) *the compounding of ointment*, Ex. 30:25; 2 Ch. 16:14.

(2) *ointment*, 1 Ch. 9:80.

מִרְרָ—(1) TO FLOW, TO DROP; whence מִרְרָ a drop, מִרְרָ myrrh, so called from distilling, and prob.

מִרְרָ bile. (Arab. ممررة to cause to flow, ممررة

frequent rain, and ممررة channel. The trilit. ممررة has often the sense of going, passing away, which in many roots is connected with that of *flowing*; see מִרְרָ No. 4, جرى to run, to flow; Aram. מִרְרָ to run; whence מִרְרָ channels.)

(2) *to be bitter*. (Arab. ممررة fut. A. id., and so in all the cognate languages; also the Lat. *amarus*, also *mareo*. How this notion coheres with the former is not clear. Perhaps it is denom. from מִרְרָ myrrh, and מִרְרָ bile, as being very bitter things). Impers. מִרְרָ it is bitter to me, i.e. I am sad, Lam. 1:4, followed by מִן (because of any thing), Ruth 1:13. Fut. A. מִרְרָ Isa. 24:9, compare Hebr. Gram. § 67, note 3.

(3) *to be embittered*, 1 Sa. 30:6.

PIEL, fut. מִרְרָ.—(1) *to make any thing bitter*, Ex. 1:14; Isa. 22:4, אֶמְרָ בִּרְקִי "I weep bitterly."

(2) *to embitter, to irritate, to provoke any one*, compare Hithp. Gen. 49:23.

HIPHAL מִרְרָ, inf. מִרְרָ.—(1) *to make life bitter*, Job 27:2.

(2) followed by ל, *to make any one sad*, Ruth 1:20, הִמְרָ לִי נְשִׁי "the Almighty hath made me sad." Compare מִרְרָ verse 21.

(3) *to weep bitterly*, for the fuller מִרְרָ Zeo. 12:10.

Note. מִרְרָ Ex. 23:21, is fut. Hiphil in the Chald. form, for מִרְרָ, but with the signification taken from the verb מִרְרָ, followed by י, to rebel. Compare the note under מִרְרָ.

HITHPALPEL מִרְרָ to be embittered, exasperated, Dan. 8:7. (Syr. ܡܪܩܐ to embitter, to provoke; Arab. ممررة to be angry.)



**משגב** with suff. **משגב** (from the root **שגב**) m.—  
(1) *height*, Isa. 25:12.

(2) *a lofty place, a rock*, affording shelter and security; hence used for a *refuge* itself, Psa. 9:10; 18:3; 46:8, 12; 48:4; 59:10, 18; 94:22.

(3) with art. [*Misgab*], pr. n. of a town (situated on a lofty place) in Moab, Jer. 48:1.

**משוכה** Prov. 15:19; and—

**משוכה** Isa. 5:5, f.; *a hedge* made of briers and thorns; called in other places **מסוכה**. Root **שוכ** and **קכו**.

**משור** m. *a saw*, Isa. 10:15; from the root **זש** to *saw*.

**משורה** f. *a measure* of liquids, Lev. 19:35; Eze. 4:11, 12; from the root **שור**, Arabic **مشر** II. to divide.

**משוש** m. (from the root **שש**), *gladness, joy*, Isa. 24:8; Lam. 5:15; and meton. the object and ground of joy, Psa. 48:3; Isa. 24:11; 32:14; 65:18; and frequently. Isaiah 8:6, subst. poet., put for a finite verb.

**משחק** m. (from the root **שח**) *scorn*; hence used of its object, Hab. 1:10.

**משחמה** f.—(1) *a noose, a fetter*, i. q. **פח** Hos. 9:8; from the root **שחם**, Syr. **صحم** to bind, to fetter. Hence—

(2) *destruction*, ibid. verse 7; compare **מחש**. Others render *hatred, persecution*; from **שחם** to pursue after.

**משכיל** see **שכל** Hiphil.

**משכית** f.—(1) *image, figure*, from the root **שקח**, Ch. **שקח** to look at, to behold, Eze. 8:12, **חורב**, **משכית** “the chambers of images,” i. e. the walls of which were adorned with painted figures of idols, compare verses 10, 11. **משכית** **אבן** Lev. 26:1, and **משכיות** Nu. 33:52, stones adorned with superstitious or magical figures; Pro. 25:11, **במשיכות** **קסף**, “apples of gold, adorned with figures of silver.” Others render, in silver baskets, so that **משכית** would take its signification from **שכר** to plait.

(2) *imagination, opinion*, Ps. 73:7; Pro. 18:11.

**משכרת** f. (from the root **שכר**), *wages*, Gen. 29:15; 31:7, 41; [“*reward*, Ruth 2:12.”]

**משקרות** f. pl. *nails*, Ecc. 12:11; see **מקרים**.

**משח** m. *shedding of blood, slaughter*, Isa.

5:7, from the root **שח** i. q. **קפח** to pour out; Arab **سبح** to pour out blood, **سباح** a shedder of blood, a tyrant.

**משור** an unused root [“perhaps i. q. Arabic **مشر** to divide”], see **מִשְׁרָה**.

**משרה** f. *dominion*, Isa. 9:5, 6, from the root **שר** = **שר** and **שור** to rule.

**משרפות** pl. f. (from the root **שרף**).

(1) *a burning of lime*, Isa. 33:12 (compare Gen 11:3).

(2) *the burning of dead bodies*, Jer. 34:5 (compare 2 Ch. 16:14).

(3) **משרפות מים** (“the flow of waters,” from the root **שרף**, *lthpa.* to drop [but see *Thes.*]), [*Misrephoth-maim*], pr. n. of a town or region near Sidon, Jos. 11:8; 13:6.

**משרקה** (“vineyard,” plantation of vines of superior quality, see **שרק**), [*Masrekah*], pr. n. of a town, apparently belonging to the Edomites, Gen. 36:36; 1 Ch. 1:47.

**משרת** *a frying pan*, 2 Sam. 13:9; Ch. **מסרת**, **מסרתא**, **מסרתא** id. The origin is uncertain, and it is even doubtful whether the **ת** be radical or servile. It seems to me rather to be servile, so that the root would be **שרה** i. q. **שרי** to shine, to sparkle:

whence **משרת** and **משרת** a brass frying pan, so called from its being polished. That the root **שרת** had the notion of parching is a mere gratuitous assertion.

**מש** [*Mash*], a people (and region), sprung from Aram, and therefore to be sought in Syria or Mesopotamia, Gen. 10:23. Many follow Bochart (*Phaleg*. II, 11), in understanding the inhabitants of *mount Masius* (Arab. **جودي**), which lies to the north of Nisibis, and is a part of the Gordiæan mountains.

**משא** m. (from the root **נשא**).—(1) *usury*, Neh. 5:7.

(2) *a debt*, i. q. **משא**. Neh. 10:32, **משא** **כל־יד**, “the debts of every man,” i. e. all debts, perhaps so called from the debtor’s promising, by giving his right hand, to pay back the borrowed money. Other MSS. and editions read **משא** *the burden of every hand*, which is less suitable.

**משא** (perhaps i. q. **מישא** “retreat”), [*Mesha*], pr. n. of a place mentioned in the description of the

boundaries of Joctanite Arabia. Gen. 10:30, "and their dwelling was **מִשְׁאָב** בְּמִדְבַּר סֶפְרָה **הַר הַקָּדִים** from Mesha unto Sephara, (and beyond, as far as) the mountains of Arabia." In these words *Mesha* seems to me to be *Moûsa* or *Moûza* a city of note, with a port, situated on the western shore of Arabia, nearly where now is *Maushid* (according to Ptolem. vi. 7, 14° Lat., 74° long.), forming therefore the western boundary of the Joctanites. I understand *Sepharah* to be the city **سَفَرَا** the metropolis of the region of Shehr, between the provinces Hadramaut and Oman. The mountains of Arabia are no doubt the chain of mountains nearly in the middle of Arabia, running from near Mecca and Medina, to the Persian Gulf; now called **سُجْد** the abode of the Wahabites. See (*Jomard*) Notice sur le Pays de Nedjd ou l'Arabie Centrale, Paris, 1823, 8; and my remarks in *Ephe-merid. Hal.* 1825, No. 56. [According to Forster i. 97, Mount Zames.]

**מִשְׁאָב** m. (from the root **שָׁאָב**), a channel, watercourse, into which water is drawn for the cattle to drink, Jud. 5:11.

**מִשְׁאָר** f. (from the root **שָׁאָר** No. 2) a debt, Deut. 24:10; Prov. 22:26, i. q. **מִשָּׁא** No. 2.

**מִשְׁאָן** m. fraud, deception, Prov. 26:26; from he root **שָׁאָן** No. 1.

**מִשְׁאוֹת** Ps. 74:3; see **מִשְׁאוֹת**.

**מִשְׁאָל** ("prayer"), [*Mishal*], pr. n. of a Levitical town in the tribe of Asher, Josh. 19:26; 21:30; contr. **מִשְׁאָל** from **מִשְׁאָל** 1 Chron. 6:59.

**מִשְׁאָלָה** (from the root **שָׁאָל**), prayer, petition, Ps. 20:6; 37:4.

**מִשְׁאָרָה** f. a kneading trough, or vessel in which flour is worked and fermented, Exod. 7:28; 12:34; Deut. 28:5, 17; from **שָׁאָר** fermentation, **ש** and **ש** being interchanged. [But see **שָׁאָר** II.]

**מִשְׁבָּצוֹת** plur. f.—(1) artificial textures, with the addition of **זָהָב**, cloths interwoven with gold, Ps. 45:14; see the root **בָּצַע** No. 1.

(2) settings, or sockets, of gems, Exod. 28:11, 13, 14, 26; 39:13, 16; see the root No. 2.

**מִשְׁבֵּר** m., Isa. 37:3; 2 Ki. 19:3; constr. **מִשְׁבֵּר** Hos. 13:13; matrix, mouth of the womb, which the fetus breaks in being born. Root **שָׁבַר**.

**מִשְׁבֵּר** only in plur. waves broken on the shore, breakers (compare Gr. *κύμαρος ἀγῆ* from *ἀγρῶ*,

*ἀγρῶ*, to break), Psalm 42:8; 88:8; Jcnah 2:4 **מִשְׁבֵּרֵים** waves of the sea, Ps. 93:4.

**מִשְׁבֵּת**, only in plur. destructions, calamities, Lam. 1:7; compare the root **שָׁבַת** Hiph. No. 3.

**מִשְׁנָה** m. (from the root **שָׁנָה**), error, Gen. 43:12

I. **מִשָּׁה**—(1) TO DRAW, TO DRAW OUT, Exod. 2:10. (Syr. **ܡܫܐ** id.)

(2) to save, to preserve, i. q. **הַצִּיל**. Isa. 63:11, **מִשָּׁה** "the saviour of his people" (God) [This word **מִשָּׁה** is in Thes. referred to the pr. n.]

HIPHIL, i. q. Kal No. 1, 2 Sa. 22:17; Ps. 18:17.

Derivative **מִשֵּׁ**, pr. n. **מִשָּׁה**, **מִשֵּׁ**.

II. **מִשָּׂה** an unused root. Arab. **مَسَا** to do at evening, whence the noun **מִשָּׂה** yesterday, and yesterday (which see), for **מִשָּׂה**.

**מִשָּׁה** pr. n. Moses, the great leader, legislator, and prophet of the Israelites, the son of Amram (1 Ch. 5:29), of the tribe of Levi, whose actions are narrated in the four latter books of the Pentateuch. **מִשָּׁה** the law of Moses, Ezr. 3:2; 7:6; 2 Chr. 23:18; **מִשָּׁה** the book of the law of Moses, Josh. 23:6; 2 Ki. 14:6; Neh. 8:1; and simply, **מִשָּׁה** 2 Chr. 25:4; Neh. 13:1 (Chald. **מִשָּׁה** Ezr. 6:18). **מִשָּׁה** **לְחֻמֹּת** the tables of (the law of) Moses. 1 Ki. 8:9.

As to the etymology, **מִשָּׁה**, Ex. 2:10, is expressly referred to the idea of drawing out, but in a passive sense, as if it were the same as **מִשָּׁה** drawn out. Those who depart from the authority of this passage, may either render it deliverer of the people (compare Isa. 63:11), or regard it with Josephus (Ant. ii. 9, § 6) as being of Egyptian origin, from **ΜΩ** water and **ΟΡΧΩ** to deliver, so that it would signify, saved from the water (see Jablonskii Opuscul. ed. te Water. t. i. p. 152—157). [There is nothing in Ex. 2:10, which at all opposes this derivation.] With this agrees the Greek form *Mωσῆς*; while the Hebrews appear in their usual manner to have accommodated this word to their own language.

**מִשָּׂה** m. (from the root **שָׁאָה**), a debt, Deu. 15:6.

**מִשְׁוָה** f. i. q. **שְׁוָה** (with which it is always joined) wasting, Zeph. 1:15; waste places, Job 30:3; 38:27. Root **שָׁוָה**.

**מִשְׁוָאוֹת** plur. f. ruins, desolations, Ps. 73:16; 74:3. The etymology is doubtful, and even the reading is uncertain in these places. as in Psalm 74:3.

in some edit., as that of Athias, there stands מִשְׁחָה. I regard מִשְׁחָה as being the same as מִשְׁחָה (from the root מִשְׁחָה), Dagesh being inserted in the first radical in the Rabbinic manner in the forms מִשְׁחָה (from מִשְׁחָה, לִי, לְךָ, Prov. 4:21, from לִי. It comes to about the same thing if we regard מִשְׁחָה as coming from מִשְׁחָה, the signification being taken from מִשְׁחָה, but the former is preferable; compare מִשְׁחָה.

מִשְׁחָה ("brought back"), [Meshobab], pr. n. m. 1 Chron. 4:34.

מִשְׁחָה f. (from the root מִשְׁחָה), a turning away, defection; Prov. 1:32, מִשְׁחָה פְּתִים "the turning away of fools (from wisdom);" specially "turning away from Jehovah," Jer. 8:5; Hos. 11:7, מִשְׁחָה "turning away from me;" pl. מִשְׁחָה Jer. 2:19. Concr. used of Israel, who had turned away from God, Jer. 3:6, 8, 11, 12.

מִשְׁחָה f. error, Job 19:4, from the root מִשְׁחָה i. q. מִשְׁחָה and מִשְׁחָה.

מִשְׁחָה Eze. 27:29, and מִשְׁחָה ib. verse 6, an oar, from the root מִשְׁחָה. As to the Dagesh in מִשְׁחָה, see under מִשְׁחָה.

מִשְׁחָה Isa. 42:24 כְּחִיב, for מִשְׁחָה a spoiling.

מִשְׁחָה fut. מִשְׁחָה; inf. מִשְׁחָה, once מִשְׁחָה Ex. 29:29; properly, TO STROKE, TO DRAW THE HAND OVER any thing, mit der Hand streichen. (Arab. مَسَحَ id. Kindred are מִשְׁחָה and מִשְׁחָה No. I, which see.) Hence—

(1) to spread over with any thing, specially to lay colours on any thing (followed by מִשְׁחָה of the colour), Jer. 22:14; especially to anoint with oil (Arabic مَسَحَ id.), e. g. cakes, Ex. 29:2; Levit. 2:4; 7:12; a shield (by doing which, the leather becomes more tenacious, and less pervious to weapons), Isa. 21:5; 1 Sam. 1:21 [adj.], etc. Especially to anoint any one as a sacred rite in his inauguration and consecration to an office, as a priest, Ex. 28:41; 40:15; a prophet, 1 Ki. 19:16; Isa. 61:1; a king, 1 Sam. 10:1; 15:1; 2 Sa. 2:4; 1 Ki. 1:34; also a stone or pillar, which should be, at some future time, a sacred place, Gen. 31:13; also vessels consecrated to God, Ex. 40:9, 11; Lev. 8:11; Nu. 7:1. Fully expressed, מִשְׁחָה מִשְׁחָה to anoint, i. e. to consecrate any one king, 1 Ki. 19:15; 2 Ki. 9:3; and concisely 2 Sa. 19:11, "Absalom מִשְׁחָה עָלֵינוּ whom we anointed, (i. e. made king) over us." Isa. 61:1, "because Je-

hovah hath anointed me, (i. e. consecrated, appointed), מִשְׁחָה to preach". The thing (oil or ointment) with which the anointing is performed, is put with מִשְׁחָה prefixed, Ex. 29:2; Ps. 89:21; and in the acc., Ps. 45:8; Am. 6:6.

(2) ["to spread out, to expand, hence"], to measure, Syr. مَسَحَ, Arab. مَسَحَ. Hence מִשְׁחָה, מִשְׁחָה and מִשְׁחָה.

NIPHAL, pass. of Kal No. 1, to be anointed, i. e. consecrated by anointing, Lev. 6:13; Num. 7:10, 84, 88; 1 Ch. 14:8.

Derivatives, מִשְׁחָה, מִשְׁחָה, and the words which immediately follow.

מִשְׁחָה Chald. oil, Ezr. 6:9; 7:22.

מִשְׁחָה f. (from the root מִשְׁחָה).—(1) anointing: מִשְׁחָה anointing oil, Exod. 25:6; 29:7, 21; מִשְׁחָה קֹדֶשׁ holy ointment, Ex. 30:25, 31.

(2) a part, portion, Lev. 7:35; see the root No. 2.

מִשְׁחָה f.—(1) inf. of the root מִשְׁחָה to anoint, see above.

(2) a part, a portion, Num. 18:8, i. q. מִשְׁחָה No. 2.

מִשְׁחָה prop. part. Hiph. (from the root מִשְׁחָה) destroying, that which destroys, hence—

(1) destruction; Ex. 12:13; Eze. 5:16; 21:36, מִשְׁחָה "artizans of destruction;" Eze. 25:15.

(2) a snare, a noose, Jer. 5:26, compare מִשְׁחָה; hence soldiers lying in wait, 1 Sam. 14:15. הַר מִשְׁחָה (the mount of destruction, or of the snare)—

(a) Mount Olivet, on account of the idols there worshipped which would be destruction to the people, and—(b) for the same reason the name was given to Babylon, Jer. 51:25.

מִשְׁחָה i. q. מִשְׁחָה m. morning, Ps. 110:3.

מִשְׁחָה i. q. מִשְׁחָה No. 1. destruction, Eze. 9:1.

מִשְׁחָה (from the root מִשְׁחָה) m. destruction, marred, as a concr. something marred, disfigured, Isa. 52:14.

מִשְׁחָה m. (from the root מִשְׁחָה) that which is corrupt, or marred, corruption, Lev. 22:25.

מִשְׁחָה (from the root מִשְׁחָה) m. Eze. 47:17, constr. מִשְׁחָה 26:5, 14; expansion, spreading forth, a place where anything is spread forth.

מִשְׁחָה dominion, rule; Job 38:33, מִשְׁחָה הַשָּׁמַיִם "dost thou set its dominion (that of heaven) upon earth?" Root מִשְׁחָה.

**מש** Eze. 16:10, 13, according to the Hebrews, *silk, a garment of silk*, LXX. *τριχαπτον*, i. e. according to Hesych. *τὸ βομβύκινον ὑφασμα*. Jerome, "a garment so fine that it might seem as fine as the finest hair." From the etymology (from *משך* to draw), nothing else can be learned than that *very fine threads* are denoted.

**מש** see **מש**.

**משח** ("whom God frees") [*Mesheza-beel*], pr. n. m. Neh. 3:4; 10:22; 11:24.

**משח** m.—(1) adj. verbal pass. (from the root *משח*), *χριστός*, anointed (used of a shield), 2 Sam. 1:21; **משח** **נביא** the anointed prince [Messiah the prince], Dan. 9:25; **משח** **הכהן הגדול** the anointed priest, i. e. the high priest, Lev. 4:3, 5, 16.

(2) subst. *Χριστός*, Anointed, i. e. prince (consecrated by anointing), Dan. 9:26; more fully **משח** **המשיח** the anointed of Jehovah (LXX. *ὁ Χριστός Κυρίου*), a title of honour given to the kings of Israel as being consecrated to God by anointing, and, therefore, holy, 1 Samuel 2:10, 35; 12:3, 5; 16:6; 24:7, 11; 26:9, 11, 23; 2 Sam. 1:14, 16; 19:22; 23:1; Ps. 2:2; 18:51; 20:7; 28:8. Once used of Cyrus, king of Persia, Isaiah 45:1; never of the future Messiah (although some refer Ps. 2:2 to him). [This is an awfully false statement, many of these passages (as well as Ps. 2:2) refer to Christ only.] Plur. the anointed of Jehovah, of the Patriarchs, Psalm 105:15; 1 Chron. 16:22.

**משך** fut. **משך**.—(1) TO DRAW. (Arab. *مَسَك* id., see Lette ad Cant. Deb., page 96; for this signification is not found in Golius. Kindred is *משך*.) Constr. absol. Deut. 21:3, "which has not drawn (a cart) in a yoke;" with acc. of pers. *to draw some one anywhere*, followed by **ל**, of place. Jud. 4:7; Ps. 10:9; compare Cant. 1:4; *to draw out* from a pit, from water, followed by **מן** Gen. 37:28; Job 40:25; Jer. 38:13; *to draw to one*, Isa. 5:18. From the idea of drawing have arisen these phrases—(a) **משך** **הקשת** to bend a bow, 1 Ki. 22:34; Isa. 66:19 (*Æth.* *ሰሐ* id.).—(b) **משך** **הזרע** "to draw out seed," i. e. to scatter it in order along the furrows, Amos 9:13, compare Psa. 126:6.—(c) **משך** **היובל** Exod. 19:13, and **משך** **היובל** Josh. 6:5, "to make a long blast with a trumpet," i. q. **משך** **הקשת**, see Josh. 6:4, 8, 9, 13, 16, 20, compare verse 5. Prop. to blow with a great blast into the horn of jubilee (compare Germ. *heftig tönen*), and in both places it is used of the signal which was given

with the trumpet (vom *Ermblassen mit dem Ermb.*), see page CCCXI, A. To this answers the Arabic

**جلب** to draw; also Conj. I. II. IV. to raise a cry, to cry out.—(d) Hos. 7:5, **משך** **ידו** **אחת** **לצד** "draw out one's hand with scoffers," contemptuously used of intercourse with wicked men; (compare the common *fid mit jem. herumziehen*).—(e) *to protract*, i. e. *to prolong, to continue*, Neh. 9:30; Ps. 36:11, **משך** **חַסְדְּךָ** **לִדְעִי** "draw out," i. e. "continue thy loving kindness towards those that know thee;" Ps. 85:6; 109:12; Jer. 31:3, **משך** **חַסְדְּךָ** "I have continued loving kindness to thee." (Compare Syr. *سح* to draw;

whence subst. *سح* long continuance.)—(f) *to make durable*, i. e. *strong, firm, to make firm*, Ecc. 2:3, **משך** **בְּיַיִן** **אֶת־בְּשָׁרִי** "to make my body strong with wine." (Syr. *سحب* to harden.) Comp. Pual No. 2.—(g) *to draw out, to draw asunder, to spread oneself out*, Jud. 4:6, **משך** **בְּהַר** **תְּבוֹר** "spread thyself out on Mount Tabor;" Jud. 20:37, **וַיִּמְשְׁךְ** **הָאֲרָב** "the soldiers in ambush spread themselves out" (see the Targ. in both places).

(2) *to take hold, to take* (Arab. *مَسَك* id.), with an acc. Ex. 12:21, *to hold*, followed by **בְּ** Jud. 5:14; *to seize, to take away*, Job 24:22; Ps. 58:3; Eze. 32:20.

NIPHAL, *to be protracted, delayed*, Isa. 13:22; Eze. 12:25, 28.

PUAL—(1) i. q. Niphal (of hope), Prov. 13:12.

(2) pass. of Kal No. 1, letter *f*. Part. *made hard, strong*, Isa. 18:2, 7, **משך** **עַם** "a strong people" ["drawn out; hence tall"]. Arab. *مَسَك* Conj. X. to be firm, strong, see Vit. Tim. t. i. p. 432 (this signification is omitted in Golius).

Hence **משך**, and—

**משך**—(1) *a drawing out*, Ps. 126:6, **משך** **הַזֶּרַע** "the drawing out of seed," i. e. its being scattered along the furrows (compare Am. 9:13).

(2) *possession*, from the signification of holding, Job 28:18.

(3) [*Meshech*], pr. n. *Moschi*, a barbarous people inhabiting the Moschian mountains, between Iberia, Armenia, and Colchis, Psa. 120:5, almost always joined with the neighbouring Tibareni (**תִּבְרֵנִי**), Gen. 10:2; Eze. 27:13; 32:26; 38:2, 3; 39:1; just as in Herodotus (iii. 94; vii. 78), *Μόσχοι καὶ Τιβαρηνοί*. A pronunciation more near to the Greek form is found in the Samaritan copy (**מִשְׁכִּי**); LXX. *Mosóχ*; Vulg. *Mosoch*.

## משכות see מושכות.

**משכב** m. (from the root שכב) pl. מִשְׁכָּבִים constr. מִשְׁכָּבִים Lev. 18:22, and נח Ps. 149:5.

(1) *a lying down*, both for sleep (2 Sam. 4:5, מִשְׁכָּב הַצֶּהֳרָיִם "sleep at noon") and from sickness, Ps. 41:4. Specially *concubitus*, Lev. 18:22, "thou shalt not lie with a male מִשְׁכָּבֵי אִשָּׁה the lying with a woman," i. e. as with a woman; Lev. 20:13; Num. 31:17, 18, 35.

(2) *a couch, a bed*, 2 Sam. 17:28; *a bier*, 2 Ch. 16:14; Isa. 57:2.

**משכב** m. Ch. *a couch, a bed*, i. q. Hebr. No. 2, Dan. 2:28, 29; 4:2, 7, 10; 7:1.

**משכן** m. (from the root שכן pl. מִשְׁכָּנִים Ps. 46:5; more often in מִשְׁכָּנִים construed with a fem. Ps. 84:2.)

(1) *habitation, dwelling place*, as of men, Job 18:21; Ps. 87:2 (once used of the long home, the sepulchre, Isa. 22:16; compare 14:18, and my note on the passage); of animals, i. e. *den*, Job 39:6; of God, i. e. *temple*, Ps. 46:5; 84:2; 132:5.

(2) specially *a tent, a tabernacle*, Cant. 1:8, especially the holy tabernacle of the Israelites, Ex. 25:9; 26:1, seq.; 40:9, seq.; fully מִשְׁכָּנֵי הָעֵדוּת "the tabernacle of the testimony," Ex. 38:21; Num. 1:50, 53; 10:11. In the description of this tent, as to the difference of מִשְׁכָּנֵי מִשְׁכָּנֵי מִשְׁכָּנֵי see above at that word, p. xvii, A; hence מִשְׁכָּנֵי אֹהֶל מוֹעֵד of the boards of the holy tent, over which the curtains were hung, Ex. 39:32; 40:2, 6, 29.

**משכן** Chald. id. Ezr. 7:15.

**משל** fut. יִמְשַׁל.—(1) TO MAKE LIKE, TO ASSI-

MILATE (Arab. مِثَّل, Aram. מִשַּׁל id.) see Niph. Hiph. and the noun מִשְׁלֵם similitude, parable, etc. hence—(a) to put forth a parable, Eze. 24:3.—(b) to use a proverb, Eze. 12:23; 17:2; 18:2, 3.—(c) to sing a song of derision, Joel 2:17. Part. מִשְׁלֵם poets, Num. 21:27.

(2) *to rule, to have dominion*, Jos. 12:2; Prov. 12:24; followed by מִשְׁלֵם of the thing ruled over, Gen. 3:16; 4:7; more rarely followed by מִשְׁלֵם Pro. 28:15; followed by a gerund, to have power of doing anything, Ex. 21:8. With a dat. of benefit, Isa. 40:10, וְרָעַל מִשְׁלָה לּוֹ "his arm ruleth for him." Sometimes i. q. to be over anything, Gen. 24:2. Part. מִשְׁלֵם lord, ruler, Gen. 45:8; plur. lords, rulers, princes, and in a bad sense tyrants, Isa. 14:5; 28:14; 49:7; 52:5; compare מְשִׁיבֵי Isa. 13:2.

Learned men have made many attempts to recon-

cile the significations of *making like*, and *ruling*; see Schultens on Prov. 1:1; Michaëlis on Lowth, De Sacra Poësi, p. 41; Simonis in Lex. etc. However I have no doubt but that from the signification of *making like*, is derived that of *judging, forming an opinion* (compare מִשְׁלָה, and Æth. ማለ; to think, to suppose, to think fit), which is nearly allied to the notion of *giving sentence, ordering, ruling* (compare מִשְׁלָה). Another explanation, approved of by Winer in Lex. p. 585, was given in my smaller Lexicon, edit. 2 and 3, but this is decidedly better. This notion of ruling, which is not found in this root in the other Phœnicio-Semitic languages, [except the Phœnician] seems to have passed over to the Greek, in which βασιλεύς, βασιλεύω has no root in that language.

NIPHAL, prop. *to be compared*; hence *to be like* any thing, followed by מִשְׁלָה Isa. 14:10; מִשְׁלָה Ps. 28:1; 143:7; מִשְׁלָה Ps. 49:13, 21.

PIEL, i. q. Kal No. 1, a, *to use parables*, Ezek. 21:5.

HIPIL—(1) *to compare*, Isa. 46:5.

(2) *to cause to rule, to give dominion*, Ps. 8:7 Dan. 11:39. Inf. subst. מִשְׁלָה dominion, Job 25:2.

HITHPAEL, i. q. Niphal, *to become like*, followed by מִשְׁלָה Job 30:19.

Derived nouns, מִשְׁלָה, מִשְׁלָה, and those which immediately follow.

**משל** m. Arab. مِثْل, Syr. مِثْل [Ch. מִתְקָא].

(1) *similitude, parable*, Eze. 17:2; 24:3.

(2) *sentence, opinion, γνώμη, sententious saying*, (such as consists in the ingenious comparison of two things or opinions, compare Prov. 26:1, 2, 3, 6, 7, 8, 9, 11, 14, 17, chap. 25, seq.), Prov. 1:1, 6; 10:1; 25:1; 26:7, 9; Ecc. 12:9; Job 13:12; 1 Ki. 5:12. Sentences of this kind often pass into proverbs (1 Sam. 24:14); hence מִשְׁלָה is—

(3) *a proverb, παροιμία*, e. g. 1 Sam. 10:12; Eze. 18:2, 3; 12:22, 23 (compare παραβολή, Lu. 4:13).

(4) generally *a song, poem*, the particular verses of which (by what are called the laws of parallelism) commonly consist of two hemistichs of similar argument and form; specially used of a prophecy, Num. 23:7, 18; of a discourse or a didactic poem, Job 27:1; 29:1; Psalm 49:5; 78:2; often used of a derisive poem, Isaiah 14:4; Mic. 2:4; Hab. 2:6. מִשְׁלָה לְמִשְׁלָה to become a by-word, Deut. 28:37; 1 Kings

9:7. (Arabic مِثْل parable, fable, sentence; plur. مِثَال verses.)

**משל** [Masha], pr. n.; see מִשְׁלָה.

**משל** m.—(1) *similitude*; concr. *something* &c, Job 41:25.

(2) *dominion*, Zech. 9:10.

**משל** inf., used as a noun, i. q. **משל** No. 4, a song of derision, Job 17:6.

**משלח** m. (from the root **שלח**), always in constr. state **משלח**.

(1) *a sending*; hence *a place to which anything is sent*. Isaiah 7:25, **משלח שור** "a place to which oxen are driven."

(2) with the word **ל** or **ל** *a thing upon which the hand is sent, business, affair*, Deut. 15:10; 23:21; 28:8, 20; 12:7, 18.

**משלוח**, **משלח** m. (from the root **שלח**).—(1) *a sending*, Esth. 9:19, 22.

(2) with the word **ל**, a thing upon which the hand is sent, *prey, booty*, Isa. 11:14.

**משלחת** f. of the preceding nouns.—(1) *a sending*, i. e. *a host, band* (of angels), Ps. 78:49.

(2) *a sending away* (from captivity or warfare), Eccl. 8:8.

**משלש** for **משלש**, see **שלש**.

**משלם** ("friend" sc. of God; compare Isaiah 42:19), [*Meshullam*], pr. n. of several men, Ezr. 8:16; 10:15, 29; Neh. 3:4, 6, 30, etc.

**משלמות** (for **משלמות** "those who repay"), [*Meshellemoth*], pr. n. m.—(1) 2 Ch. 28:12.—(2) Neh. 11:13; for which there is **משלמות** 1 Ch. 9:12 (which is indeed the better reading).

**משלמיה** [**הו**] (**משלמיה** "to whom Jehovah repays," i. e. "whom Jehovah treats amicably"), [*Meshelemiah*], pr. n. m. 1 Ch. 9:21; 26:1, 2, 9; for which there is **שלמיה**.

**משלמת** ("friend" (fem.) sc. of God), [*Meshullemith*], pr. n. of the wife of king Manasseh, 2 Ki. 21:19.

**משמה** f. (from the root **שמם**)—(1) *stupor, astonishment*, Eze. 5:15.

(2) *desolation*, Eze. 6:14; 33:28; 35:3. Plur. Isa. 15:6; Jer. 48:34.

**משמן** (from the root **שמן**) *fatness*. Isa. 17:4, **משמן בשר** "the fatness of his flesh." Pl. **משמנים**—(1) *fat*, i. e. *fertile meadows*, Dan. 11:24.

(2) concr. *fat soldiers*, i. e. *strong, robust*, *Λιπαοί*. Ps. 78:31; Isa. 10:16.

**משמנה** ("fatness"), [*Mishmannah*], pr. n. m. 1 Ch. 12:10.

**משמנים** m. pl. *fatnesses* (of flesh), dainties. Neh. 8:10.

**משמע** m. (from the root **שמע**)—(1) *hearing, what is heard*, Isa. 11:3.

(2) [*Mishma*], pr. n. m.—(a) Gen. 25:14.—(b) 1 Ch. 4:25.

**משמעת** f.—(1) *admission, access to a prince, audience*, Germ. *Audienz*, Ital. *udienza*. 1 Sa. 22:14, **קר אל משמעתך** "and hath access to thy private audience." 2 Sa. 23:23; 1 Ch. 11:25.

(2) *obedience*, for the concr. *obedient ones*, Isa. 11:14.

**משמר** m. (from the root **שמר**)—(1) *custody, guard*.—(a) i. q. *prison*, Gen. 40:3, seqq.; 42:17.—(b) *station of a watch*, Neh. 7:3; Jer. 51:12; hence used of the watchmen themselves, Neh. 4:3, 16; Job 7:12.—(c) *that which is guarded*. Prov. 4:23, "keep thy heart **מקל משמר** above all the things which are to be guarded."

(2) *observance, that which is observed, rite*. Neh. 13:14. Concr. *one who is observed, to whom reverence is due*, used of a ruler, Eze. 38:7.

**משמרת** pl. **משמרות**, f. of the preceding.

(1) *custody, guard*.—(a) the act of guarding, 2 Ki. 11:5, 6.—(b) a place where guards are set, a *station*, Isa. 21:8; Hab. 2:1; also used of the guards or watchmen themselves, Neh. 7:3; 12:9; 13:30.—(c) *that which is guarded*, 1 Sa. 22:23.

(2) *a keeping*, Ex. 12:6; 16:32, 33, 34.

(3) *observance*, or performance of an office or function, Num. 4:27, 31, **ואת משמרתם** "this is the observance of their portage," these things are for them to carry; Num. 3:31, **משמרתם הארון** "their office (was) the ark." Hence **משמרתו** Num. 1:53; 31:30, 47, or **הקדש** 3:28, 32, 38, or **יהוה** Levit. 8:35, to do service in the holy tabernacle.

(4) *that which is observed, a law, a rite*, Gen. 26:5; Lev. 18:30; 22:9; Deut. 11:1; Josh. 22:3; 1 Ki. 2:3; 2 Ch. 13:11; 23:6; Zec. 3:7; Mal. 3:14. Farther—

(5) **שמר משמרתו** to keep on any one's side, i. e. continually to follow his party, 1 Ch. 12:29, **שמרים משמרת בית שאול**. Vulg. *magna pars eorum adhuc sequebatur domum Saul*.

**משנה** m. (from the root **שנה**).—(1) *the second rank, the second place, whether the order be re-*



garded, or the dignity and honour. It is commonly subjoined in the genit., as *הַשֵּׁנִי הַקָּדוֹן* the second priest, the one next after the high priest (*הַקָּדוֹן הַרִאשׁוֹן*), 2 Ki. 25:18; Jer. 52:24; plur. *הַשֵּׁנִי* secondary priests, 2 Ki. 23:4; *הַשֵּׁנִי הַקָּדוֹן* the second chariot (in order), Gen. 41:43; *אָחִיהוּ הַשֵּׁנִי* his second brother (in age), 2 Ch. 31:12; *הָעִיר הַשֵּׁנִי* the second part of the city, Neh. 11:9; and simply *הַשֵּׁנִי* id.; 2 Ki. 22:14; Zeph. 1:10.

(2) *concr. the second, one who takes the second place.* Followed by a genit. of the person to whom he is next, *הַשֵּׁנִי הַמֶּלֶךְ* second from the king, 2 Ch. 28:7, compare 1 Sam. 23:17; Est. 10:3; Tob. 1:22; especially *the second brother* (in age), 1 Ch. 5:12; 1 Sam. 8:2.—Pl. *אֲחֵיהֶם הַשֵּׁנִי* their younger brothers, opp. to the first-born, 1 Ch. 15:18. *כַּפֻּרֵי כֶסֶף* silver cups of the second order, Ezr. 1:10; 1 Sam. 15:9, *הַשֵּׁנִי* (cattle) of the second order (opp. to *הַרִאשׁוֹן*), perhaps lambs of the second birth, i. e. autumnal lambs, weaker and of less value.

(3) *two-fold, double*, Ex. 16:22; Isa. 61:7; Job 42:10; Zec. 9:12.

(4) *a copy of a book, exemplar*, Deu. 17:18; Josh. 8:32.

*הִיא* f. (from the root *שָׁסַף*), *spoil, prey*. *הִיא לְמִשְׁפָּה* Jer. 30:16; 2 Ki. 21:14; *נָתַן לְמִשְׁפָּה* Isa. 42:24.

*הַשֵּׁנִי* an unused root, i. q. *مشع* (kindred to *משח*, Arab. *مش* to wash off), prop. *to cleanse*, e. g. cotton-wool; hence, to pour out altogether, so as to cleanse a vessel (*rein ausgießen*), to milk clean (*rein abmilchen*), to empty a plate (*rein absetzen*); also to empty by plundering (compare *נָקָה* Isa. 3:26). Hence [perhaps] *הַשֵּׁנִי*.

*הַשֵּׁנִי* m. (from the root *שָׁעַל*), *a narrow way* (*schleng*), Num. 22:24, *הַשֵּׁנִי הַמֶּלֶךְ* "a narrow way between (two) vineyards."

*הַשֵּׁנִי* *ἀπ. λεγόμεν.* *a cleansing*, prob. for *הַשֵּׁנִי* in the Chaldee form, like *אֲחֵיהֶם* for *אֲחֵיהֶם* (which see), *הַשֵּׁנִי* i. q. *הַשֵּׁנִי*; Ezek. 16:4, of a new-born infant, *לֹא רָחַצְתָּ לְמִשְׁחָה* "thou wast not washed to cleansing," i. e. not washed clean. [In Thes. referred to *הַשֵּׁנִי*.]

*הַשֵּׁנִי* ("their cleansing"), [*Misham*], pr. n. m. 1 Ch. 8:12.

*הַשֵּׁנִי* m. (from the root *שָׁעַן*), constr. *הַשֵּׁנִי* Isa. 3:1, *prop. stay, support*, Isa. loc. cit. Figuratively Ps. 18:19.

*הַשֵּׁנִי* m. id. Isa. 3:1, *הַשֵּׁנִי וְהַשֵּׁנִי* "support of every kind," e. g. as it is said a little after, of food and drink (compare *הַשֵּׁנִי*), verse 1; also the chief persons of a nation, on whom they lean, verses 2, 3 (compare *הַשֵּׁנִי*). As to the use of the masculine and feminine form, joined together, see my Comment. on Isa. loc. cit.

*הַשֵּׁנִי* f.; see the preceding word.

*הַשֵּׁנִי* f. absol. 2 Ki. 4:31; constr. *ibid.* 18:21; with suff. *הַשֵּׁנִי*; *staff* on which any one leans, Jud. 6:21; Eze. 29:6.

*הַשֵּׁנִי* constr. *הַשֵּׁנִי*, with suff. *הַשֵּׁנִי*, pl. *הַשֵּׁנִי* Ps. 107:41, constr. and with suff. *הַשֵּׁנִי* f. (from the root *שָׁפַח*, which see).

(1) *genus, kind* (of animals), Gen. 8:19; also used of inanimate things, Jer. 15:3.

(2) *gens, tribe*, Gen. 10:18, 20, 31, 32; 12:3; also used of a whole people, Ezek. 20:32; Jer. 8:3; 25:9; Mic. 2:3. In the subdivisions of the people of Israel—

(3) in a narrower sense, it denotes specially a *family*, of which several were comprehended in *one tribe* (*שָׁבָט*), so on the other hand one family included several fathers' houses (*בְּיֹת אֲבוֹת* see p. cxvi, B), Ex. 6:14, seq.; Nu. 1:2, 20, seq.; 26:5, seq.; Deu. 29:17; Josh. 7:14, seq.; 21:5, seq.; 1 Sam. 20:29, *וְנָחָה מִשְׁפָּחָה לָנוּ* "we have a family sacrifice." It is sometimes less exactly put for *שָׁבָט*, as Joshua 7:17, *שָׁבָט יְהוֹדָה* for the preceding *יְהוֹדָה מִשְׁפָּחָה*.

*הַשֵּׁנִי* (from *שָׁפַט*)—(1) *judgment*—(a) used of the act of judging, Levit. 19:15, "do no unrighteousness *בְּמִשְׁפָּט* in judgment;" verse 35; Deu. 1:17, *כִּי הַמִּשְׁפָּט לֹא לָהִים הוּא* "for the judgment (is) God's." Isa. 28:6, *יֹשֵׁב עַל הַמִּשְׁפָּט* "he who sitteth in judgment." Eze. 21:32, *עַד-בֹּא אִשָּׁר לֹו הַמִּשְׁפָּט* "until he shall come whose the judgment is."—(b) of the place of judgment (*הַמִּשְׁפָּט* Ecc. 3:16). *בְּמִשְׁפָּט עָם* to bring any one into judgment, Job 9:32; 22:4; Ps. 143:2; compare Job 14:3; Ecc. 11:9.—(c) *a forensic cause*, Numb. 27:5. *עָרַךְ מִשְׁפָּט* to set forth a cause, Job 13:18; 23:4. *הָעֵד מִשְׁפָּט* to plead any one's cause, to be his patron, Deu. 10:18; Ps. 9:5 (compare *רִיב* and *רִיב*). *אֶת מִשְׁפָּטִים* to contend with any one, Jer. 12:1. *הָעֵד מִשְׁפָּטִי* my adversary, prop. he who has a cause with me, Isa. 50:8.—(d) *sentence of a judge*, 1 Ki. 3:28; 20:40; Ps. 17:2; pl. *יְהוָה מִשְׁפָּטִים* judgments of the Lord, 19:10; 119:75, 137. Especially used of a sentence by which penalty is inflicted. *מִשְׁפָּט* sentence of death, Deuter. 21:21; Jer. 26:11.

to pass a hard sentence upon one, to impose punishment upon him, Jer. 1:16; 4:12; 39:5; 52:9; 2 Ki. 25:6 (see the same phrase, let. c.) Also used of *punishment* [?], Isa. 53:8.—(e) *fault, crime*, for which one is judged, Jer. 51:9. מִשְׁפֵּט capital crime, Eze. 7:23.

(2) *right, that which is just, lawful, according to law*. מִשְׁפָּט הַיָּמִין to pervert right, Deut. 16:19; 17:19; 1 Sam. 8:3. וְצִדִּיק מִשְׁפָּט וְצִדִּיק to do judgment (right) and justice, Jer. 22:15; 23:5; 33:15; Deut. 32:4. כָּל־דְּרָכָיו מִשְׁפָּט "all his ways (are) right," i. e. just. מִשְׁפָּט מֵאֲוֵן just balances, Pro. 16:11. לְמִשְׁפָּט according to what is right, Jer. 46:28; and on the other hand, מִשְׁפָּט בְּלֹא without right, Prov. 16:8; Jer. 22:13. Specially—(a) *a law, a statute* (as a rule of judging), Ex. 21:1; 24:3; often "מִשְׁפָּטֵי, of the laws of God, Lev. 18:4, 5, 26; 19:37; 20:22, seqq.; Deut. 4:1; 7:11, 12; and collect. used of the *body of laws* (as we say, the law of Moses, the Justinian code), e.g. "מִשְׁפָּטֵי Isa. 51:4; and simply מִשְׁפָּט 42:1, 3, 4, the divine law (i. q. תּוֹרָה), divine religion.—(b) used of that which is lawfully due to any one, (privilege). מִשְׁפָּט הַנְּאֻלָּה right of redemption, Jer. 32:7; מִשְׁפָּט הַבְּכֹרָה right of primogeniture, Deut. 21:17; and collect. מִשְׁפָּט הַמְּלָכִי regal right, or, regal rights and privileges, 1 Sam. 9:9, 11; 10:25; מִשְׁפָּט הַכֹּהֲנִים the things due to the priests from the people, Deut. 18:3; מִשְׁפָּט הַבָּנוֹת the privileges of daughters, Ex. 21:9. As laws have arisen not only from the will of a legislator, but also often from the manners and customs of nations, מִ is also—(c) *a manner, custom*. 2 Kings 11:14, "and behold the king stood upon a standing place כְּמִשְׁפָּט according to the manner;" 17:33, 34, 40. Genesis 40:13, כְּמִשְׁפָּט הָרִאשׁוֹן "in the former manner,"

Ex. 26:30; Jer. 30:18. (Comp. Arab. مِشْط and Gr.

ἵδιον.) Hence—(d) *fashion, kind, plan*. 2 Ki. 1:7, מַה מִּשְׁפָּט הָאִישׁ "what kind of a man was he?" Judges 13:12, מַה יִּהְיֶה מִשְׁפָּט הַנָּעַר וּמַעֲשָׂאָהוּ "what kind of a boy shall he be? and what will he do?"

מִשְׁפָּטִים dual, Gen. 49:14; Jud. 5:16, i. q. שְׁפָטִים Psalm 68:14; *folds, pens* (open above), in which, in summer, the flocks remained by night; from the root שָׂפַט to put, to place; like *stabula* (cf. Virg. Georg. iii. 228, c. not. Vossii), a *stand*, i. q. מְקֻלָּאוֹת, גִּדְרוֹת. The dual apparently was used by the Hebrews from such pens being divided into two parts, for different kinds of cattle (comp. גִּדְרוֹתֵיהֶם Josh. 15:36). To lie down amongst the cattle pens L. L. c. c. a proverbial expression,

used of shepherds and husbandmen indulging in ease and rest. Many have followed J. D. Michaëlis in rendering, *drinking troughs*, from the root שָׁפַט to drink; but this has been sufficiently refuted by N. G. Schröder (in Muntingh on Psalm loc. cit.), who shews that that root is not used of drink in general, but only of what is unwholesome, which does not lessen thirst, but increases it. The true view of this root was long ago given by Job Ludolf, in Lex. Æth. p. 76.

מִשְׁקָא an unused root, prob. i. q. מִשְׁקָה to hold; hence to *possess* (compare מִשְׁקָה), כ and פ being interchanged; whence the noun מִשְׁקָה possession, and ἀκ. λεγόμεν.—

מִשְׁקָה Gen. 15:2, i. q. מִשְׁקָה possession. I thus take the interpretation of this difficult and much discussed passage, בְּנוֹ מִשְׁקָה בֵּיתִי הוּא דְמִשְׁקָה אֶלְיָעָזֶר "the son of possession, (i. e. possessor of my house, i. e. of my domestic property), will be the Damascene Eliezer." Before דְמִשְׁקָה we must supply בֵּן, from what has preceded: son of Damascus is a Damascene. I judge that the sacred writer used מִשְׁקָה, an uncommon word, in order to allude to the word מִשְׁקָה; such paronomasia are found even in the prose writers of the Old Test.; see under מִקְוֶה No. 2. Others take מִשְׁקָה from the root שָׁקַק to run (like מִקְרָה from מָרַר), and render it *filius discursationis*, i. q. steward of the house; but in such a context, what, I ask, would be the meaning of the words, *I am childless, and the steward of my house* (the person who has charge of my servants) is Eliezer of Damascus?

מִשְׁקָה m., *running about*, from the root שָׁקַק, in the Chaldee form, Isa. 33:4.

מִשְׁקָה m. (from the root שָׁקַק).—(1) part. Hiph. *cup-bearer*; see the root.

(2) *drink*, Levit. 11:34. 1 Ki. 10:21, מִשְׁקָה "drinking vessels."

(3) *a well watered district*, Gen. 13:10; Eze. 45:15.

מִשְׁקָל m. (from the root שָׁקַל), *a weight*, Eze. 4:10.

מִשְׁקָלָהּ m. (from the root שָׁקַל), *lintel*, the upper part of a doorway, Exod. 12:7, 22, 23.

מִשְׁקָל m. (from the root שָׁקַל).—(1) *weight, act of weighing* (das Wägen). 2 Ki. 25:16, לֹא הָיָה מִשְׁקָל לְנֹחַשׁ "the brass could not be weighed," for abundance. 1 Ch. 22:3, אֵין מִשְׁקָל "so that it could not be weighed;" verse 14.

(a) *weight*, Lev. 19:35; 26:26.

**משקלת** Isa. 28:17; and **משקלת** 2 Ki. 21:13.f.; a *plummet*, a *plumb line*, used in making things true and level.

**משקע** m. (from the root **שקע**), a *place where water settles*, Eze. 34:18.

**משרה** f. (from the root **שרה** to loosen, to macerate) *maceration, steeping*, Nu. 6:3; **משרת ענבים** "drink made of steeped grapes."

**משרוקיה** m. (from the root **שרק**) Chald. *pipe* (as an instrument of music), Dan. 3:5, 7, 10, 15.

**משרעי** [*Mishraites*], Gent. n. from **משרע** (a slippery place, compare the Chald. **משרע**) a town elsewhere unknown, 1 Chr. 2:53.

**משיש** i. q. **מש** No. II. TO FEEL, TO TOUCH, with an acc. (Arab. **مسس**, Gr. **μίσσω**, Æthiop. by inserting **ר**, **ססר** id.) Gen. 27:12; compare **מש** V. 21.

PIEL id. to *feel* (in the darkness), to *grope*, Deut. 28:59; Job 5:14; with an acc. to *feel out*, to explore with the hands, Gen. 31:34, 37; Job 12:25, **משש חשך** "they feel the darkness."

HIPIL id. with acc. Ex. 10:21.

**משתה** m. (from the root **שתה**) with suff. **משתי** Dan. 1:5, 8; **משתי** verse 16 (both sing.); **משתי** verse 10.

(1) a *drinking* (bas *Trinken*), Esther 5:4; 7:2; **משתה** **בית משתה** **המלך** banqueting room, 7:8; **משתי** "wine of his drinking," i. e. which the king drank, Dan. 1:5.

(2) *drink* (*Trank*), Dan. 1:10; Ezr. 3:7.

(3) *banquet*, *συνπόσιον*, Esth. 1:3; 2:18; 8:17.

**משתה** emphat. st. **משתה**, Chald. id. Dan. 5:10.

**מת** *dead*; part. of the root **מת** which see.

**מת** or **מת** not used in sing. a *man* (Æth. **ἄνθρωπος** a man, specially a husband). In the Hebrew language itself, traces of a singular number are found in the pr. n. **מתשלח**, **מתשלח** (**מת** is a construct form, like **אב** Chald. constr. **אב**, whence **פנואל** in sing. const. **פנ**, whence **פנואל**), and also in the Punic, as *Metuastartus* (**מתו עשתרת**) i. e. man or worshipper of Astarte, *Muthumballes*, i. e. **מחובל** man of Beal.

PI. **מתים**, defect. **מתים** m. *men*, (not of the common gender); Deut. 2:34; **מתים ונשים וילדים** "men and women and children;" Deu. 3:6; Job 11:3; Isa. 3:25, **מתים** a few men, Gen. 34:30; **מתים** "men of falsehood," Ps. 26:4; **מתים** "the men of my

tabernacle," Job 31:31.—Isa. 41:14, the words **מתים** are well rendered by Luther, *du armer faule Israel*, LXX. *ὀλιγος οὗτος Ἰσραήλ*; but this notion of misery and fewness is not in the word **מתים**, but is taken from the preceding **מתעלעל**.

**מתבן** m. (from the noun **תבן**) coll. *straw, a heap of straw*, Isa. 25:10.

**מתג** an unused root, which appears to have had the signification of *spreading out* (compare the cognate roots **מתח**, **מתה**). Whence—

**מתג** with suff. **מתגי** a *bridle*, Ps. 32:9; Prov. 26:3. As to the passage 2 Sa. 8:1, see **מתה** No. 3.

**מתה** an unused root, prob. i. q. **מת** and **מת** to *stretch out*, e. g. a cord (cogn. **מורד**), whence **מתה** [and perhaps **מת**].

**מתוק** adj. f. **מתוקה**, pl. **מתוקים** (from the root **תק**) *sweet*, Jud. 14:14, 18; Ecc. 5:11; Ps. 19:11, neutr. *what is sweet, sweetness*, Eze. 3:3. Metaph. *pleasant*, Ecc. 11:7.

**מתושלח** ("man of God," compound of **מת** const. for **מת** man, which see, **ש**=**ש** the mark of the genit. and **אל**), [*Methusael*], pr. n. of a patriarch, one of the descendants of Cain, Gen. 4:18.

**מתושלח** ("man of a dart"), [*Methuselah*], pr. n. of a patriarch before the flood, the son of Enoch, and grandfather of Noah, who died in the 969th year of his age, Gen. 5:21.

**מתח** TO SPREAD OUT, Isa. 40:22. (Syr. and Ch. id. Æth. **ጥጥሐ**: for **ጥጥሐ**: to put on, to veil, whence the derivatives signifying cloak. Kindred roots are **לתח**, Sam. **לתח** to spread out, and **תח** and **תח**.)

Derivative, **מתח** a sack.

**מתי** pr. *extension, space of time*; it becomes an interrogative adv. of time, *when?* (Arab. **متى**, Syr. **ܡܬܝ**, Chald. **ܡܬܝ**). Gen. 30:30; Ps. 42:3; 94:8; 119:82. Without an interrogation (Syriac **ܡܬܝ**), Prov. 23:35, **מתי אקץ** "when I awake." Ps. 101:2.—**מתי** Ex. 8:5, and **מתי** **לך** *how long?* 1 Sa. 16:1 **מתי אחרי** after how long a time? Jer. 13:27.

**מתפלגת** f. (from the root **פלג**) a *measure*, Ezek. 45:11; used of a daily rate, Ex. 5:8; compare **מתפלגת** verse 18; Exod. 30:32, **מתפלגת** "according to its measure," i. e. proportion of parts, of which it is

composed. 2 Ch. 24:13, "and they set the house of God על סִבְתָּתוֹ according to its (pristine) measure."

מַתְּלָאָה Mal. 1:13, for מַתְּלָאָה, see מָה note, letter c.

מַתְּלָעוֹת plur. i. q. מַלְתָּעוֹת which see, *biters*, *teeth*, Job 29:17 Joel 1:6 (in both places in const. state).

מָתָם m. (from the root מָתַם) *integrity, soundness, a whole or sound part* (of the body), Psalm 38:4, 8; Isa. 1:6.—Jud. 20:48 for מָתָם we ought apparently to read מָתָם *men*, as found in many MSS.

מָתָן an unused root, Arab. مَتَنَ to be strong, firm (compare the cogn. مَتَن), whence the nouns مَتْنٌ and مَتْنِي.

מָתָן m. (from the root מָתַן, with Kametz impure)—(1) *a gift*, Genesis 34:12. מָתָן אִישׁ מָתָן a bountiful, liberal person, Prov. 19:6.

(2) [Mattan], pr. n.—(a) of a priest of Baal, 2 Ki. 11:18; 2 Ch. 23:17.—(b) Jer. 38:1.

מַתְּנָא Chald. f. i. q. Heb. מַתְּנָה *a gift*, pl. מַתְּנִין Dan. 2:6, 48; 5:17.

מַתְּנָה f.—(1) *a gift, present*, Gen 25:6; specially a bribe, i. q. שֹׁחַד Ecc. 7:7; a gift offered to God, i. q. מִנְחָה Ex. 28:38.

(2) [Mattanah], pr. n. of a place between the desert and the borders of Moab, Num. 21:18, 19.

מַתְּנִי (shortened from מַתְּנִיָּה), [Mattenai], pr. n. m.—(1) Neh. 12:19.—(2) Ezra 10:33.—(3) Ezra 10:37.

מַתְּנִי [Mithnite], Gent. n. elsewhere unknown, 1 Chron. 11:43.

מַתְּנִיָּה and מַתְּנִיָּהוּ ("the gift of Jehovah"), [Mattaniah], pr. n. of several men, 2 Kings 24:17; 1 Ch. 9:15; 25:4, 16; 2 Chron. 20:14; 29:13; Ezr. 10:26, 27, 30, 37; Neh. 11:17; 12:8, 25; 13:13.

מַתְּנִים dual. *the loins*, the lower part of the back (so called from the idea of strength; see the root מָתַן), Greek ὀσφύς, which was bound round with the girdle, 2 Ki. 4:29; 9:1; Isa. 20:2; Jer. 1:17; Gen. 37:34, on which burdens were sustained, Ps. 66:11;

the seat of pain in parturient women, Isa. 21:3; Nah 2:11; also the seat of strength (see the orig.; comp. Latin *elumbis, delumbare* for *debilitare*); hence מַתְּנִיָּה "to crush any one's loins," i. e. to crush him wholly, Deu. 33:11; compare Eze. 21:11; tottering loins, used of a man nearly falling, Psalm 69:24. Wherein it differs from the word יָרֵךְ thigh, see under that word.—(Arab. مَتْنَان and Syr. مَتْنَان id. more

rarely there is also used the sing. مَتْن one side of the loins or lower back, protuberant with flesh and nerves).

מַתְּקָן fut. יִמְתֵּק.—(1) i. q. Syr. TO SUCK, to eat with pleasure (compare מַצֵּץ); Job 24:20, מַתְּקוֹ יִמְתֵּק "the worm shall feed sweetly upon him."

(2) *to be or become sweet*, sweet things being commonly sucked, Pro. 9:17; Ex. 15:25. Metaph. Job 21:33, מַתְּקוֹ לֹא רִגְבִי נָחַל "the clods of the valley are sweet to him," the earth is light upon him.

HIPHIL (1) *to render sweet or pleasant*. Metaph. Ps. 55:15, אֲשֶׁר יַחְדָּו גַּמְתִּיקִסוֹר "we who made sweet together familiar conversation," i. e. who, as being familiar friends, held sweet discourse.

(2) intrans. *to be sweet* (pr. to cause sweetness, see Gramm. § 52. 2), Job 20:12.

Deriv. מַתְּקִים [and the following words].

מַתְּקָן m. *sweetness*, metaph. *pleasantness*, Pr. 16:21; 27:9.

מַתְּקָן m. *sweetness*, Jud. 9:11.

מַתְּקָה ("sweetness," prob. "sweet fountain," opp. to מַרָּה), [Mithcah] pr. n. of a station of the Israelites in Arabia Petræa, Num. 33:28.

מַתְּרָדָת pr. n. Pers. Mithredath (i. e. "given by Mithras," the genius of the sun; borne by—(1) the treasurer of king Cyrus, Ezr. 1:8.—(2) a governor of Samaria in the reign of Artaxerxes, ibid. 4:7.

מַתְּתָה f. (contr. from מַתְּתָה) *a gift*, Pr. 25:14; Ecc. 3:13; Eze. 46:5, 11 (always in constr. state).

מַתְּתָה (from מַתְּתָה), [Mattathah] pr. n. m. Ezr. 10:33.

מַתְּתָהוּ and מַתְּתָהוּ ("the gift of Jehovah" pr. n. Mattathiah.—(1) Ezr. 10:43.—(2) Neh. 8:4.—(3) 1 Chr. 9:31; 15:18, 21; 16:5.